

KEEPING PRAYER ALIVE IN HISPANIC PENTECOSTAL CHURCHES

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## Abstract

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The purpose of this research project was to implement a prayer workshop in a Hispanic Pentecostal church to improve the frequency and quality of prayer in the local congregation and in the lives of church members. It was anticipated that the research would indicate findings that could be of considerable benefit to other churches that plan to implement their own prayer workshops. Data was gathered from a pre-test and post-test applied to the participants in relation to their knowledge about prayer and their personal practice of prayer. The results indicated that the participants obtained more knowledge and appreciation for prayer in their lives. Academic literature points to the significance of prayer in the book of Luke-Acts due to its prevalence in the life of Jesus and among the disciples and the early Christian communities. The project was designed to be implemented among Hispanic/Latino immigrants in Pentecostal churches. Violence and poverty have driven Latino immigrants to seek better living conditions and they are contributing a new wave of spirituality to the American nation. The voices of immigrants are incorporated into this research project as they reflect on their journey to the U.S. and their adaptation in a new setting.

To my mother, María Adela Reina,  
who has lived a life dedicated to prayer ever since I can remember.

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## CHAPTER 1 PRAYER IN LUKE-ACTS

The Gospel of Luke and the book of Acts were considered two separate books written by the same author. However, it was in 1927 that Henry Cadbury wrote *The Making of Luke-Acts* in which he discussed their literary style and unity.<sup>1</sup> Since then, biblical scholars concur these two volumes are a single continuous work written by the same author. Both books have a cohesive theological theme: that God brought salvation to Israel and continues to bring salvation to unbelievers through Jesus Christ.

Prayer is one of the distinguishing motifs of Luke-Acts. Several scholars recognize that prayer materials in Luke's Gospel are rich and unique<sup>2</sup> and Luke is referred to as "the evangelist of prayer."<sup>3</sup> This chapter will discuss the significance of prayer as presented by Luke due to its prevalence in the life of Jesus and among the disciples and the early Christian communities. Luke-Acts presents a vivid portrait of the early church whereby the most significant redemptive-historical acts of God are rendered as developing in a context of prayer. At times important events are revealed in advance to someone praying or they occur as God's response to the prayers of his people. Luke shows that prayer was an integral and vital part in the daily life of Jesus and in key

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<sup>1</sup> Henry J. Cadbury, *The Making of Luke-Acts* (London: Methuen, 1927), 29.

<sup>2</sup> Kyu Sam Han, "Theology of Prayer in the Gospel of Luke," *Journal of the Evangelical Theological Society* 43, no. 4 (December, 2000): 675-693 (accessed February 14, 2015) *Academic Search Complete*, EBSCO host.

<sup>3</sup> Steven F. Plymale, *The Prayer Texts of Luke-Acts* (New York: Lang, 1991), 2. See also Oscar Cullman, *Prayer in the New Testament* (Minneapolis: Fortress Press, 1995), 112.

moments of his ministry.<sup>4</sup> The disciples recognized the significance of prayer to Jesus and one day asked him to teach them to pray.

The church in Acts begins its post-resurrection life in prayer (1:4). The disciples were empowered to witness the message of Gospel among the Jews and Gentiles (Acts 1:8). They followed the example of Jesus and continue to pray and attend the temple at the hours of prayer (3:1; 21:27; 22:17). In their gatherings they offered thanks when breaking bread before a meal like Jesus did (2:46 b; Acts 2:7; 27:35). Prayer was carried out and accompanied with the laying of hands on new believers and when praying for them to receive the Holy Spirit (8:15, 17). The Apostles laid hands on Stephen for his commissioning (6:6) and on those who needed healing (9:11; 28:8).

A close link exists between the infilling of the Holy Spirit and prayer in Luke-Acts. The Holy Spirit descended upon Jesus during his baptism and he was anointed to carry out his ministry to the afflicted, brokenhearted, captives, and prisoners (Luke 4: 18; Isaiah 61:1-2). The Gospel highlights the life of the “Spirit-anointed Jesus.”<sup>5</sup> Before his Ascension Jesus told his disciples to wait for the promise of the Father. The disciples would be filled “with power from on high” (Luke 24:49). The Holy Spirit initiated, empowered and directed the church in its mission to the Jews and Gentiles. Both prayer and the infilling of the Spirit are emphasized in Luke-Acts.

Both Luke and Acts have parallel literary patterns and theological themes. For example, they begin with a preface (Luke 1:1-4; Acts 1:1-5). Prayer and the manifestation of the Holy Spirit are present both in the life of Jesus during his baptism

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<sup>4</sup> Lindell O. Harris, “Prayer in the Gospel of Luke,” *Southwestern Journal of Theology* 10, no.1 (1967): 59-69.

<sup>5</sup> French Arrington, *The Spirit-Anointed Jesus: A Study of the Gospel of Luke* (Cleveland, TN: Pathway Press, 2008), 59.

(Luke 3:21-23), and upon the disciples on the day of Pentecost (Acts 2:1-13). Jesus faces conflict with the religious leaders (Luke 5:29-6:11) and so do the apostles as they preach the Gospel (Acts 4:1-8:3). Both Luke and Acts include missionary journeys to the Gentiles to preach the good news (Luke 10:1-12; Acts 13-20). Jesus heads to Jerusalem where he is arrested on false charges (Luke 9:51-19:28) and Paul is arrested in Jerusalem where Hellenist Jews stirred the crowds against him (Acts 21: 27-28).

The discussion of Luke–Acts is relevant for Latino Pentecostals. The emphasis on prayer and the infilling of the Holy Spirit are two distinguishing features among Pentecostals today. Latino Pentecostals live and move within societies ravaged by violence that seem to sink deeper into poverty. Pentecostals stress the significance of prayer and use many terms for seeking God and the power of the Holy Spirit. The practice of *vigilias* (all night prayer vigils) is common and so are *el ayuno y la oración* (fasting and prayer). When needs arise, Pentecostals refer to *hay que orar* (we must pray) and *pídale a Dios* (ask God). The presence of the Holy Spirit moving among the congregation is acknowledged as *el Espíritu se movió* (the Spirit moved), *la presencia de Dios se sintió* (we felt the presence of God), and *cayó el poder de Dios* (the power of God fell). *Hermanos* and *hermanas* can also be used of God, for example, *predica con poder* (she/he preached with power), *Dios la usa, Dios lo usa* (God used her/him). Prayer and fasting usually go hand in hand, and they expect God to move in miraculous ways such as healing and deliverance. Pentecostals emphasize the work of the Holy Spirit in the life of believers and the church.

In addition, the book of Acts reflects the experience of migration of the early believers when under persecution. Early Christians carried out the proclamation of the

gospel to the villages and cities where they were displaced. As Latino immigrants arrive in the U.S. they seek other believers or churches as a point of stability and identity. Evangelism, church planting, and missions are a thrust in Latino churches. Furthermore churches offer hospitality to migrants. Latino churches are truly places of refuge where immigrants can use their native language and find support in prayer circles. Just as the early believers migrated under persecution, Latinos escape conditions of oppression, violence, and poverty. Although they are labeled as “illegals” and live in the shadows, they do not hesitate to engage in evangelism, church planting and missions. They are outcasts of society, “strangers and exiles” (Hebrews 11:13), yet hold on to their faith in God.

### **Authorship and Date of Luke-Acts**

In Luke-Acts, the author does not identify himself. However, it remains generally agreed that the third Gospel and Acts were written by the same author due to similar prefaces, literary style and theological perspective.<sup>6</sup> The author was well-educated but had not been an eyewitness to the ministry of Jesus. Luke was probably a second-generation Christian (Luke 1: 1-4) and a native from Antioch in Syria. Luke must have traveled along with Paul in his second and third journeys and the final trip to Rome. In the narratives known as the “we” passages (Acts 16:8-18; 20:5; 21:18; 27:1-18), the author shifts from third-person narration to first person: “we” and “us.”

It is notably accepted that Luke, a physician and a traveling companion of Paul wrote Luke-Acts. The earliest sources to confirm Lucan authorship for both books come from the Muratorian Canon (AD 170) and the Anti-Marcionite Prologue (AD 160-180).

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<sup>6</sup> Arrington, *The Spirit-Anointed Jesus*, 20.

Irenaeus of Lyons (AD 180) identified Luke as a physician, a disciple of the apostles, and an associate of Paul until his death.<sup>7</sup> The early Church Fathers Clement of Alexandria, Tertullian, and Eusebius also referred to Luke as the author. The Anti-Marcionite Prologue described Luke as a Greek from Antioch in Syria, and a companion of Paul. Luke covered a historical span of about thirty years, approximately from the thirties to the early sixties.<sup>8</sup> He died in Bithynia at the age of 84.

The dating of Luke's work varies, and suggestions range from the 60s to the early second century. There are generally three views for the date: early (60s CE in Paul's lifetime), intermediate (80-90 CE), and late (110-120). Scholars who emphasize the eyewitness character of its content favor an early date and thus assume that the book has historical reliability. Furthermore, Luke does not mention the results of Paul's trial or the destruction of the Temple by the Roman army in the 70 CE. Those who favor an intermediate date argue that Luke shows the influence of Josephus who published his book *Antiquities* in 93 CE. Scholars who support a late date question the historical value of Acts. Furthermore, they argue that Acts was written in response to the challenges presented by Marcion who claimed, among other things, that Paul was the only apostle.

This view removes Luke as the author. Acts is rendered as an anti-Marcionite text whose author places Jesus in full conformity with the Hebrew Scriptures.<sup>9</sup> Marshall concludes that the majority of scholars favor a date between the 60s to the 90s.<sup>10</sup>

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<sup>7</sup> Ibid.

<sup>8</sup> I. Howard. Marshall, *The Acts of the Apostles* (Sheffield, UK: Sheffield Academic Press, 1992), 17.

<sup>9</sup> Coleman A. Baker, *Identity, Memory, and Narrative in Early Christianity* (Eugene, OR: Wipf and Stock, 2011), 205.

<sup>10</sup> Marshall, *Apostles*, 17.

## The Author's Intent

Luke's two-volume history about the origin and the spread of Christianity is the longest book of the New Testament. For Roger Stronstad, Luke-Acts is the most carefully designed book in the New Testament due to common motifs in the literary structure: (1) beginning narratives; (2) introductory narratives describing events manifesting the gift of the Holy Spirit; (3) accounts of miracles; (4) travel narratives; and (5) trial narratives.<sup>11</sup> Luke writes the biographical narratives of Jesus and proceeds to interrelated narratives of Jesus' early disciples

Luke begins his narrative addressed to Theophilus (Luke 1:3, Acts 1:1) by stating his concern for writing "an orderly account" (Luke 1:1); Luke refers to him as "most excellent" [*kratistos*]. The term was used when approaching someone of a higher social class and especially appropriate when addressing government officials. The same term is used on three occasions as seen in (1) the letter of Lysias, the Roman commander [*chiliarch*], directed to the governor Felix (Acts 23:26); (2) the speech of Tertullus in his charges against Paul before Felix (Acts 24:3); and (3) Paul's speech before Festus (26:25).

Some biblical interpreters conclude that Theophilus must have been a Roman political figure while others contend that Theophilus was a Roman ruler impressed with Christianity, but still a pagan. Luke's intention, then, was largely apologetic, trying to persuade Theophilus about the truth of the gospel. It is generally accepted that Luke's intention was to provide Theophilus with a more detailed understanding of the doctrines of the faith:

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<sup>11</sup> Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010), 1.

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have *carefully investigated everything* from the beginning, I too decided to write an *orderly account* for you, most excellent Theophilus (italics added for emphasis, Luke 1:3).

Luke clearly provides his intention for writing his Gospel and the Book of Acts.

Patrick Reardon explained that the books were most likely addressed to Theophilus because he contributed to make the production of the books possible.<sup>12</sup> He may have supported Luke while he wrote the Gospel and Acts. Luke also had in mind that these narratives would be read by the Christian communities. They would add to the public proclamation of the Gospel message as Christians met together for worship.

For Reardon, Theophilus was certainly not a pagan, because Luke explicitly mentions, “I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught [*katēchēthēs*, catechized, instructed] (Luke 1: 3, 4).<sup>13</sup> Such expression means that Theophilus had undergone basic instructions within the early Christian communities (I Corinthians 14:19; Galatians 6:6). Such was also the reference to Apollo who was instructed [*katēchēmenos*] by Priscilla and Aquila (Acts 18:25). The term kata-echo, meaning “by way of echo,” suggests a method of oral repetition or “repeat after me.”<sup>14</sup> The Gospel message, as such is handed down with fidelity to each generation of believers: “For I received from the Lord what I also passed on to you” (1 Corinthians 11:23).

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<sup>12</sup> Patrick Henry Reardon, “Most Excellent Theophilus,” *Touchstone*, December, 2002, <http://www.touchstonemag.com/archives/article.php?id=15-10-026-c> (accessed September 13, 2014).

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

The Lucan narrative emphasizes the events on the day of Pentecost and continually refers to the role of the Holy Spirit in the expansion of the church. The Holy Spirit was present in the life of the first disciples within the Christian communities. The principal verse that summarizes the book is, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).<sup>15</sup>

Luke’s primary intent was to present the life of Jesus as the Spirit-anointed Messiah and the work of the Holy Spirit directing and empowering the church in its worldwide eschatological mission.<sup>16</sup>

### **Overview of Prayer in Luke**

The Gospel of Luke encompasses material about prayer, the prayers of Jesus, and the teachings of Jesus on prayer more than the other Gospels.<sup>17</sup> David Crump observed, “Luke has more to say about the place of prayer in the ministry of Jesus and the early church than any other New Testament author.”<sup>18</sup> Jesus was depicted as praying not only in times of spiritual revelation at important times in his ministry but also in times of crisis and suffering (Luke 3:21-22; 9:28-32; 5:16; 6:12). Luke implies that Jesus was praying in the wilderness when he was tempted by the devil as he also fasted (4:2).

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<sup>15</sup> Bradley P. Holt, *Thirsty for God: A Brief History of Christian Spirituality* (Minneapolis, MN: Fortress Press, 2005), 50.

<sup>16</sup> John Michael Penney, *The Missionary Emphasis of Lukan Pneumatology* (Sheffield, UK: Sheffield Academic Press, 1997), 13.

<sup>17</sup> Lindell O. Harris, “Prayer in the Gospel of Luke,” *Southwestern Journal of Theology* 10 (1967): 59-69.

<sup>18</sup> David Crump, *Jesus the Intercessor: Prayer and Christology in Luke -Acts* (Grand Rapids, MI: Baker Book House, 1992), 1-2.

The inferences about prayer in Luke have become widespread in biblical studies and have received more attention during the last fifty years.<sup>19</sup> Han observes that Luke uses two Greek words translated for prayer a total of twenty-two times in his gospel: the verb *proseuchomai* (I pray, pray for, offer prayer), and its noun form *proseuché* (prayer to God, a place for prayer).<sup>20</sup> Luke also employs the noun, *deésis* (supplication, petition) in several instances (1:13; 2:37, 38; 5:33; 10:2; 21; 36; 22:32).

Luke establishes prayer as vital to the unfolding of the divine plan of salvation and it highlights the role it plays at the center of salvation history.<sup>21</sup> During crucial events in the life of Jesus God guides the unfolding of redemptive history through prayer. For example, Luke includes the praise and prayer response of three individuals surrounding the events of Jesus' birth: Mary (1:46-55), Zechariah (1:68-79), and Simeon (2:29-32).

Jesus engaged in prayer during several events: at His baptism (Luke 3:21), before He chose the Twelve (6:12), at the Transfiguration (9:29), upon the Cross (23:46). Only Luke writes of Jesus praying for Peter in his hour of testing (22:32). Satan had demanded to sift Simon Peter like wheat, but Jesus prayed his faith would not fail. Although Peter acted cowardly by denying he was one of the disciples, he kept his faith in Jesus and was able to be able to strengthen the followers of Christ (22:31-32).

Through the parables and the teachings of Jesus, Luke highlights the universality of the Good News of Jesus Christ, i.e., the Good Samaritan, the Prodigal Son, the Pharisee and the Tax Collector. Women are also prominent in Luke's Gospel. Jesus' birth is told from Mary's perspective. He includes the story of Martha and Mary. Luke writes

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<sup>19</sup> Crump, 2

<sup>20</sup> Han, "Theology of Prayer in the Gospel of Luke," 675.

<sup>21</sup> Arrington, 36.

about women who accompanied Jesus: Mary Magdalene, Joanna whose husband was the manager in Herod's court, Susanna and many other women who used their own financial means to support Jesus' ministry (Luke 8:1-4).

On the Mount of Olives, Jesus told the disciples to pray so that they would not enter into temptation (22:40). Jesus himself prayed about his impending death just before his arrest (22:41-46). Jesus never prayed for revenge for his persecutors. Luke takes notice that the proper response to suffering and persecution is not the desire to escape or seek revenge on the oppressors. Instead, as Jesus exemplified, his followers are to remain faithful, praying, and seeking to be filled with the Holy Spirit. Jesus admonished the disciples to pray in order to remain faithful in their walk with God. From the cross, Jesus says his last prayer with a loud cry as he commits his spirit into the hands of his Father (23:46).

For Hans Conzelmann, Luke unfolds the position of Christ in the center of redemptive history.<sup>22</sup> Jesus is involved in constant prayer in events that point to the divine plan of salvation. Luke considers that prayer is the important means by which God guided the ministry of Jesus and the progression of the early church. O.G. Harris signals that the main significance of prayer in Luke's thought is that it serves to guide the course of redemptive history.<sup>23</sup>

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<sup>22</sup> Hans Conzelmann, *The Theology of St. Luke*, trans. Geoffrey Buswell (New York: Harper and Row Publishers, 1961), 79.

<sup>23</sup> O. G. Harris, "Prayer in Luke-Acts: A Study in the Theology of Luke (PhD diss., Vanderbilt University, 1966), 221.

Prayer is aligned with the important turning points in Jesus' ministry. Jesus is depicted as a pray-er.<sup>24</sup> Jesus prayed in public and in private. He spent his time in prayer at ordinary moments (5:16; 11:11); at pivotal moments in his ministry (9:18, 28-29); with all of his disciples (9:18; 11:1); with some of his disciples (9:28-29) and at times when the disciples are not around (5:16; 6:12). Jesus also prayed in the presence of the general public (3:21-22). He engaged in extended prayer (6:12) and in shorter prayer (9:18); in the wilderness (5:16) or on the mountains (9:28-29). Luke records how the disciples perceived Jesus' steadfast moments of prayer which led them to ask, "Lord, teach us to pray" (11:1), and Jesus responded with a pattern for prayer in the Lord's Prayer (Luke 11:1-4).

Luke indicated how prayer was significant in the fulfillment of the divine plan in each stage of salvation history,<sup>25</sup> such as the events of the Resurrection, Ascension and Pentecost. Before his exaltation Christ was the bearer of the Spirit.<sup>26</sup> His endowment with the Spirit differed from the soon coming outpouring upon the community of believers. The Spirit came to Jesus in bodily form yet he was not baptized with fire as it occurred to the disciples. For Luke, the gift of the Spirit was vitally connected to the suffering, death, and resurrection of Jesus (Luke 24:46-49).<sup>27</sup>

Steven Plymale advocates that Luke presented a three-phase view of God's redemptive activity.<sup>28</sup> The first stage, the age of Israel, was represented by several

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<sup>24</sup> S. John Roth, "Jesus the Pray-er," *Currents in Theology and Missions* 33, no. 6 (December 2006): 488-500.

<sup>25</sup> Conzelmann, 105.

<sup>26</sup> *Ibid.*, 179.

<sup>27</sup> *Ibid.*, 134.

<sup>28</sup> Steven F. Plymale, *The Prayer Texts of Luke-Acts* (New York: Lang, 1991), 103.

characters who awaited the fulfillment of God's promises. Luke recorded the prayers of Zacharias and Elizabeth for a son (1:13); the prayers of thanksgiving for the promised Messiah by Simeon and Anna (2:26-38). Paul represented an obstinate Judaism working against the Messiah while Gamaliel represented those Jews who took time to consider the possibility of Jesus as the anointed one foretold in the Hebrew Scriptures.<sup>29</sup>

The second phase of redemption history referred to the time of Christ, a time of glory for Israel and a light for the Gentiles. Jesus was the fulfillment of the old and the unfolding of the redemptive plan preached in the new age. The third phase was the time of the Church as depicted in the book of Acts.

It is interesting to note that Luke began and concluded his gospel with occurrences of prayer. In Luke 1:10, "all the assembled worshippers were praying outside" just before an angel announced the birth of John to Zechariah. Luke ended his gospel with a description of Jesus' followers "continually at the temple, praising God" (Luke 24:53).

The fact that Luke highlighted prayer during decisive turning points in salvation history has been largely accepted in New Testament scholarship.<sup>30</sup> Prayer, conceived as an instrument through which God is able to act historically, allows an individual to become properly aligned with God's predetermined action and thus able to participate obediently with God's appointed plans.<sup>31</sup>

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<sup>29</sup> Plymale, *The Prayer Texts of Luke-Acts*, 103.

<sup>30</sup> Crump, *Jesus the Intercessor*, 6.

<sup>31</sup> Ibid.

## **The Prayers of Jesus**

Luke presented Jesus as a model of true discipleship because Jesus persevered through prayer.<sup>32</sup> Prayer revealed Jesus as the Son in a unique relationship with the Father. While Jesus prayed, God the Father addressed him as “Son” (Luke 3:22; 9:35); and Jesus addressed God as “Father” (Luke 10:21; 22:42; 23:34, 46). Jesus continually taught about prayer and practiced prayer as witnessed by his disciples (Luke 11:1). Luke portrayed Jesus as an Intercessor in his mission as Savior.<sup>33</sup>

Jesus continually prayed in order for his disciples to remain strong under temptation (Luke 22:31) and to keep them safe from the evil one (John 17:15b). Jesus prayed for Peter (22:31), for the selection his disciples (6:12), and for laborers to be sent to the harvest (10:2). Jesus is referred to as an Advocate (I John 1:21) who restores the believers’ fellowship with the Father when they sin. He is called the great High Priest (Hebrews 4:14) who provides grace in time of need. Jesus promises his disciples that the Father will answer the prayers done in his name (John 16:23).

Several scholars refer to Luke’s theology of prayer. Han observed that scholars point out two basic themes in the Gospel of Luke: (1) prayer and salvation history; and (2) prayer as a didactic model for the church.<sup>34</sup> Plymale emphasizes the didactic purpose of prayer in Luke-Acts<sup>35</sup> as Jesus gave his disciples a model to follow when teaching them how to pray (Luke 11:2-14). Prayer is the appropriate means of preparing for a life of service as summarized by Luke: “they devoted themselves to the apostle’s teaching

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<sup>32</sup> Ibid., 8.

<sup>33</sup> Ibid., 20.

<sup>34</sup> Han, 676.

<sup>35</sup> Plymale, 5.

and fellowship, to the breaking of bread and the prayers” (Acts 2:42). Luke instructed believers to be assured that God would hear their prayers. Prayer is God’s way to guide and implement the realization of His will.<sup>36</sup>

Prayer was the common element in the revelation stories of Luke-Acts. The individual who received a revelation was frequently praying when it occurred (Luke 1:10; Acts 9:11; 10:2; 9:30; 11:5; 12:5; 12:13; 13:2 f. 22:17). Generally Luke did not reveal the content of the prayers. Luke’s theology of prayer is that prayer is communication with the divine in spite of the words being said.<sup>37</sup> Prayer makes communication between the earthly and the divine possible. Prayer places the individual in the ideal position to receive whatever God may have to give.<sup>38</sup> As seen in Jesus’ life, prayer opens up a doorway between earth and heaven. Heaven was opened when Jesus prayed which allowed him to speak to the Father and at the same time made him receptive to the communication of God’s will.

Prayer was at the center of the history of divine salvation in Jesus’ life: his baptism, his Transfiguration, his agony, his crucifixion. The new age of the Spirit initiated in an environment of prayer (Acts 2: 1-4).

The following section will discuss prayer texts in the Gospel of Luke. Luke placed prayer narratives in crucial moments and these served to confirm that Jesus proceeded in the right direction. Moments of special revelation strengthen him to

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<sup>36</sup> Plymale, 105.

<sup>37</sup> Crump, 115.

<sup>38</sup> Ibid.

complete his mission. For Han, the texts portraying Jesus' prayer life are associated with the cross and discipleship.<sup>39</sup>

### **Prayer at the Baptism of Jesus (Luke 3:21)**

The baptismal scene of Jesus at the Jordan River specifies that as Jesus was praying, heaven opened and the Holy Spirit descended. For Arrington, the Spirit's descent upon Jesus marked the beginning of the Spirit-filled public ministry of Jesus<sup>40</sup> (4:1, 14, 18-19). The people that were present at the event had come to be baptized because they were filled with messianic expectation in response to John the Baptist's preaching of repentance for the forgiveness of sin.<sup>41</sup> John pointed out that one, who was coming after him, would baptize with the Holy Spirit and fire (John 3:15-17).

The story was not just about Jesus' baptism, but the accompanying prayer during the event. Luke understood prayer as an avenue through which spiritual insight or revelation was received. While Jesus prayed, the heavens opened, the Holy Spirit descended in bodily form, and a voice came from heaven. The scene included both a visible and audible event. The voice of God out of heaven said: "You are my Son, whom I love; with you I am well pleased" (Luke 3:22). The coming down of the Holy Spirit as a dove affirmed the promise: "I will put my Spirit upon him" (Isaiah 42:1). The voice signaled him out as the Son of God, the true King of Israel (Psalm 2:7). He was the beloved Son of God (John 3:16; Luke 10:21, 22). By undergoing baptism by John, Jesus identified with the people he came to save as the Suffering Servant (Isaiah 53). The Spirit equipped Jesus for his ministry of preaching, teaching, and healing.

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<sup>39</sup> Han, 679.

<sup>40</sup> Arrington, 92.

<sup>41</sup> Crump, 112.

The anointing of the Spirit imparted at his baptism continued throughout Jesus' ministry. Jesus was "full of the Spirit" and was "led by the Spirit" into the wilderness (4:1). He returned to Galilee in the "power of the Spirit" (4:14). People began to follow Jesus and "all tried to touch him, because power was coming from him and healing them all" (6:19). After His resurrection, two of his disciples on the road to Emmaus declared, "He was a prophet, powerful in word and deed before God and all the people" (24:19). In the book of Acts, Peter declared how "God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him" (Acts 10:38). Consequently Jesus empowered His disciples for their ministry of teaching, preaching, and healing (Luke 9:1-6; 10:1, 17-21). It was the disciples who continue Jesus' Spirit-anointed ministry after his Ascension into heaven<sup>42</sup> (Acts 1:9). Jesus' baptism was the starting of his public mission and at the same time it also anticipates his death and resurrection.<sup>43</sup>

### **Jesus in Habitual Prayer (Luke 5:16)**

The phrase, "But Jesus often withdrew to lonely places and prayed" (5:16) describes Jesus retreating to pray after the healing of the leper and prior to his first major encounter with the scribes and Pharisees. Crowds had gathered to hear Jesus teach by Lake Gennesaret. Jesus sat on a boat that belonged to Simon Peter. When he finished speaking Jesus told the group of fisherman who had not caught fish all night to let down their nets. Simon Peter and the other fishermen were astonished to see the great catch. Peter and his companions gathered at the shore and left everything to follow Jesus. Jesus told Peter he would now become a fisher of people (v. 10, 11).

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<sup>42</sup> Arrington, 91-93.

<sup>43</sup> Oscar Cullman, *Baptism in the New Testament* (Naperville, IL: Alec R. Anderson, 1950), 19.

In a nearby town, Jesus healed a leper and commanded him not to tell anyone but to present himself before the priest as Moses established. The healing of the leper gave witness that the power of God was working through Jesus.<sup>44</sup> Stories about the miracles of Jesus continue to spread. As an inevitable result more crowds sought him to receive miracles and healings.

The context of Luke 5 shows that Jesus was anointed with the Spirit, the power of the Lord (v.17), to teach and heal. His popularity with the people kept on growing. His fame and ministry extended throughout every village of Galilee, Judea and Jerusalem (v.17). Such signs and wonders were within the context of his times of prayer. Jesus also prayed in preparation for the struggles that lie ahead, including the hostility and hatred from the religious leaders.<sup>45</sup>

Undoubtedly Luke presented Jesus as the anointed deliverer whose ministry continued and prayer surrounded his successfully progressive ministry.<sup>46</sup> Crowds were in expectation of Jesus' miracles but he continually withdrew to pray. For Jesus, prayer was a pattern of customary behavior. He refused to be carried away with the popular favor and demand. For Luke, prayer explains how Jesus' ministry demonstrated the power of the Spirit to teach and to heal (v.17). The crowds continued to acclaim him wherever he went and prayer kept Jesus in close communion with his Father as he carried out God's plan.

Luke did not reveal the content of Jesus' prayer on this occasion. It seemed, though, that Luke was offering an insight into the routine of Jesus and made a note of the

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<sup>44</sup> Arrington, 111.

<sup>45</sup> Crump, 143.

<sup>46</sup> Ibid, 144.

regularity of Jesus' prayer life. Jesus also retreated to restore his physical strength. He experienced a constant drain of his human energy due to constant demands for his sympathy and compassion. Luke showed that the efficacy of Jesus' teaching and healing ministry was enveloped in prayer. Luke was using this instance to indicate Jesus' desire to spend time with God before he was to face any sort of opposition

### **The Choosing of the Twelve (Luke 6:12)**

Luke narrated how the Pharisees and teachers of the law observed as Jesus performed miracles in order to find a way to accuse him of blasphemy. They were outraged when Jesus forgave the sins of the paralytic (5:21). At Levi's house, he was criticized for eating with tax collectors and sinners (5: 30). The Pharisees accused Jesus of violating the law when he healed a man on the Sabbath. The hostility against Jesus intensified and the Pharisees and the teachers of the law began to discuss plans against Jesus (6:11).

As the hostility of the religious leaders increased, Jesus withdrew to the mountainside and spent a whole night in prayer (v.12). Luke highlights how important prayer was to Jesus. Now he faced a critical decision, the choosing of twelve men whom he would instruct to engage in ministry at his side. Jesus was preparing leaders who would continue the work he began. Luke stresses the importance of God's guidance through prayer in the selection of the Twelve.<sup>47</sup>

Jesus chose twelve disciples from a larger group of disciples (Luke 6:13). The number of the chosen disciples is significant. It is the number associated with the twelve

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<sup>47</sup> Crump, 145.

patriarchs of Israel and the twelve tribes.<sup>48</sup> The Twelve represented the New Israel, the new people of God, established by Jesus. They were also designated as Apostles and called to preach the kingdom of God, to cast out demons, and to heal the sick (9:1-2). Jesus guided and taught them for they would eventually lead the followers of Jesus and consequently the church. These men became the main witnesses to the ministry of Jesus and his resurrection (Acts 1:21, 22).

Jesus chose to work through ordinary people. Most of the twelve apostles were fishermen, e.g., Peter, Andrew, James, and John. Matthew was a despised tax collector. Simon, the zealot, belonged to a group dedicated to the violent resistance of Rome. Jesus also chose Judas who would betray him. The fall of Judas teaches that a person with great spiritual blessings can forfeit them by sin. By praying all night before choosing his twelve disciples, Jesus was making himself available to hear the voice of the Father.

### **Practical Usage**

In their zeal to grow and expand, Pentecostals may not take time to prepare future leaders in ministry. From my personal experience, I have not seen missionaries in my denomination (Church of God) receive preparation or follow-up in the mission field. Candidates who are called to ministry need in-service training to discuss pertaining issues of their work with others who undergo a similar mission. Loneliness and even a sense of abandonment can take over those who are considered strong leaders yet are not in a mentoring or a coaching relationship. There are many “wounded healers” among the Pentecostal ranks partly due to denominational structures that hinder intimacy and confidence required in true *koinonia*. Many decisions taken by denominational leaders

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<sup>48</sup> Arrington, 112.

are based on politics and not on a theological or biblical approach. It may take years for sincere ministers to recover from wounds that no one is aware are there. Pentecostal churches need more ministerial care and true mentorship dedicated to the well-being of ministers.

### **Peter's Confession (Luke 9:18-27)**

Jesus' fame had extended as he traveled throughout Galilee and Judea to proclaim the kingdom of heaven. Herod also heard about the miracles of Jesus and wondered who he really was. He heard some people say that John had been raised from the dead. Others said Elijah had come back to life, and still others thought Jesus was a prophet of long ago. Herod, who had beheaded John, was confused yet curious about the identity of Jesus and wanted to see him (Luke 9: 9).

On one occasion Jesus withdrew with his disciples to Bethsaida; however, the crowds followed him to hear his teachings and to receive his miracles. Jesus showed compassion for the crowds who had followed him to a remote place and fed more than 5000 with five loaves of bread and two fish. Once again, as was customary for Jesus, he retired from the crowds to pray. On this occasion, Luke mentions that the disciples were close to Him, but it did not seem they were necessarily praying along with him or taking part in praying.

Jesus took time to probe the disciples about their views of his ministry. He asked them what people said about him. Both Herod's and the crowd's perceptions about Jesus were similar. Herod listened to different opinions, yet did not have an understanding of who Jesus was and he had no one close to him to explain Jesus' identity.<sup>49</sup> The crowds

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<sup>49</sup> Crump, 28.

also had mixed reviews about Jesus' identity—saying he was John the Baptist, Elijah, or one of the ancient prophets who had come back to life. Both Herod and the crowds were not clear about Jesus' identity. The religious leaders opposed Jesus because they considered him a blasphemer when he forgave sins (Luke 5:21-25) and he associated with the lowest class of people in society (Luke 15:1-2).

Luke is the only author to introduce the narrative of Peter's confession with Jesus praying before he asked the disciples about his true identity. Jesus asked them, "But what about *you*? Who do *you* say I am?" (italics added, v.20). Jesus was clearly rejecting the crowds' opinion and expecting a new indication from his close followers. For Crump, both the question and the answer were born from Jesus' prayers.<sup>50</sup>

Up to this moment there had been different levels of messianic expectation. First, the crowds showed an expectant but inadequate perception of Jesus. The crowds did not think of him as the Messiah. Second, the disciples still lacked an adequate messianic understanding of Jesus. The disciples on the road to Emmaus had perceived Jesus of Nazareth as "a prophet, powerful in word and deed" (Jesus 24:19). Third, Jesus had a true understanding of his mission and position.

Peter spoke on behalf of the rest of the disciples when he answered who Jesus was: "The Christ of God" (Luke 9:20, ASV). Peter confessed Jesus as the Anointed One, the Savior that God has promised to send, and the One Israel has been looking for so long.<sup>51</sup> Peter and the disciples perceived Jesus as the Messiah and their understanding revealed a greater depth of spiritual perception than that of Herod's and the crowds. The

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<sup>50</sup> Ibid., 32.

<sup>51</sup> Arrington, 383.

disciples had walked with Jesus and at that moment were in an environment of prayer. The Father had provided a revelation through the prayers of the Son.

Peter's confession brought about a modification in Jesus' teaching to his disciples. For the first time he told them about his approaching rejection by the religious leaders. He began to prepare the disciples for his death on the cross and his resurrection. Jesus explained to them the cost of discipleship and taught them about self-denial and spoke to them of another cross that must be taken up daily by his followers (Luke 9:23-26). The cross his disciples would carry is not literal, but it would be the cross of self-denial. For Christian disciples, taking up the cross is voluntary and calls for self-denial.<sup>52</sup>

Jesus commanded the disciples not to tell anybody that he was the Messiah to avoid a misunderstanding of his mission among the people of Judah. Jesus knew that the term Messiah was associated with a political and military leader who was expected to deliver the Jews from Roman domination. Before Jesus' identity became public information, He wanted his disciples to understand what kind of Messiah he was.

The disciples had not associated the concept of Messiah with a sacrificial death. It was not easy for them to understand this aspect of his mission. The harsh reality of his death caused them to be confused and grief-stricken. They abandoned Jesus during his crucifixion. It was after the Resurrection that the disciples understood he had to suffer many things (24: 13-36) and they eventually understood His Kingdom and his purpose for coming.

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<sup>52</sup> Ibid.

### **The Transfiguration (Luke 9:28-36)**

Luke placed this event eight days after Peter's confession of Jesus as Christ (Luke 9:20). Following Peter's confession, Jesus gave his disciples the first prediction of his suffering, rejection, and death by the religious leaders (Luke 9:21-22). On this occasion, Jesus sought solitude in the mountain to pray along with Peter, James, and John (9:28). Luke records that while Jesus was praying, the Transfiguration occurs. Jesus' appearance changed and his clothes became radiant "as bright as a flash of lightning" (Luke 9:29). During the Transfiguration God revealed the glory of His kingdom. Through the Transfiguration, Jesus received encouragement from the Father <sup>53</sup> since he would soon make his way to face opposition in Jerusalem and his death at the Cross. The Transfiguration experience encouraged Jesus along the new phase of his ministry that will lead to his death (9:21-27).

The epiphany witnessed by the disciples confirmed Jesus' intimate fellowship with the Father and it anticipated the glorification of Jesus. The divine glory would be a reminder to his disciples that true glory and the cross would go together.<sup>54</sup> Luke is not saying that Jesus actually prayed for the occurrence of the Transfiguration, on the contrary it was a moment of communion with God through which Jesus received the Father's encouragement.<sup>55</sup> Once again, Luke does not reveal the content of Jesus' prayer.

Jesus was not alone during this moment filled with Christological significance. The disciples witnessed this event within an environment saturated with prayer. It was during Jesus' communion with the Father that he was transfigured. For Marshall, "Prayer

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<sup>53</sup> Crump, 41.

<sup>54</sup> Arrington, 175.

<sup>55</sup> Crump, 41.

is the appropriate posture for a divine revelation, although here the revelation is not to the One praying but to the accompanying disciples.”<sup>56</sup> Two visitors, Moses and Elijah, representing the law and the prophets, appeared next to Jesus and both men reflected glorious splendor. They spoke with Jesus about his soon departure to be fulfilled at Jerusalem. The disciples were very sleepy but they see the glory of Jesus and recognize the two men standing with him.

Peter suggested building three shelters, one for Jesus, and one for each of the two visitors. Luke makes a reference about Peter not knowing what he was saying (28:33). As Peter finished speaking, a cloud appeared, signifying the presence of God. It covered the disciples and they were terrified. The voice of God was heard which further revealed the true identity of Jesus. The voice was mainly directed to the three disciples commanding them to obey Jesus: “This is my Son, whom I have chosen; listen to him” (v.35). This phrase provided a more complete revelation to the disciples about Jesus. It confirmed Peter’s confession of Jesus as the Messiah (v. 20). Jesus was greater than who the disciples thought he was. He had the authority to speak for God. He was the chosen Prophet, greater than Moses, to whom they must listen (Deuteronomy 18:15.) He was the Suffering Servant (Isaiah 42-53) who would be rejected and killed (Luke 9: 22). The disciples received a new revelation into the true meaning of the person and ministry of Jesus. Later Peter would describe:

He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, “This is my Son, whom I love; with him I am well pleased.” We ourselves heard this voice that came from heaven when we were with him on the sacred mountain (2 Peter 1: 17-18).

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<sup>56</sup> I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (Grand Rapids, MI: Eerdmans, 1978), 383.

The Transfiguration provides a preview of his majesty when he returns to the earth “with great power and glory.” (Luke 12:27)

### **Prayer after Mission of the 70 (Luke 10:21-24)**

Jesus sent seventy disciples by pairs to the different towns and villages and commanded them to preach the kingdom of God and heal the sick (10:8-9). This narrative is similar to the passage of the seventy elders set apart by Moses who received the Spirit and prophesied in the desert (Numbers 11:16, 17). Moses wished that God would pour out his Spirit on all people and they would be prophets (Numbers 11:29). For Penney, the mission of the seventy is an allusion to a future worldwide mission.<sup>57</sup>

The disciples returned with good reports of their task. In this occurrence, Luke records the lengthiest of Jesus’ personal prayer as he rejoiced and thanked God for hearing his prayers. It is the only occasion in the New Testament where Jesus is said to rejoice.<sup>58</sup>

Jesus was “full of joy through the Holy Spirit” (Luke 10:21) for the spiritual revelation that the Father gave the disciples as an answer to his prayer (v.24). God the Father had revealed the identity of the Son to the disciples through Peter’s confession and through the Transfiguration. Jesus reminded his disciples that more important than signs and wonders is the fact that their names were written in heaven (v.20).

The disciples were compared to little children, who trusted in God, compared to those who had the wisdom of the world yet could not discern spiritual realities. The disciples had been chosen as recipients of divinely bestowed insight into the character

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<sup>57</sup> Penney, *The Missionary Emphasis of Lukan Pneumatology*, 51.

<sup>58</sup> Crump, 49.

and nature of Jesus by virtue of his prayers.<sup>59</sup> Their mission was fruitful and the prayer of Jesus confirmed that his disciples would bring God's harvest to completion. Through this text Luke shows that prayer is the lifestyle of those who will enter the kingdom.

### **The Watchful Prayer (Luke 21:36)**

Luke 21:36 is an exhortation from Jesus to always be on guard in relation to prayer: "Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man." Once again, Jesus teaches that his children need to be involved in persistent prayer as the word "always" stresses.

Jesus had been teaching about the end times, which suggests that this verse has an eschatological significance for one day every person will stand before the Son of Man (v. 36). Prayer for the believer involves a vision of the eternal over the temporal and carnal. In this manner, believers can avoid temptation, worldly sins, and the cares of life. Thus Christian believers are free to dedicate their lives to the service of God. Believers are to be on the watch and thus vigilant. They need to be wise to discern the signs of the times (v. 27, 31; I Chronicles 12:32).

As previously mentioned, Luke opens and closes his gospel with instances of prayer. In Luke 1:10, God's people are praying outside of the temple prior to the angelic announcement of the birth of John to Zechariah. The last verse of the gospel (24:53) shows a scene of Jesus' followers at the temple continually offering prayers to God.

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<sup>59</sup> Ibid., 67.

### **Intercession for Peter (Luke 22: 31, 32)**

The text of Luke 22:31-32, reveals the specific request that Jesus prayed for. He was presented as an earthly intercessor for his disciples who not only brought the Father's revelation to his disciples but also the disciples' needs before the Father. On this occasion, Jesus and his disciples were gathered for the Passover supper. Jesus told Peter that Satan has demanded to sift him like wheat. But Jesus confirmed that he had prayed for Peter and the disciples.

Jesus knew the instability of Peter's nature and had considered it as a matter for prayer. He repeats Peter's old name twice: "Simon, Simon" (22:32), thus emphasizing the seriousness of the matter. Satan had placed a demand to sift the disciples like wheat. This indicated that Peter would revert to his old nature temporarily.<sup>60</sup> The passage parallels the court scene where Job and his belongings were given over to the Devil's hands (Job 1:12; 2:6). The enemy is not only an opponent of Jesus' but also of his followers. Satan comes to accuse God's people before the throne, but unlike Job's situation (Job 9:33) there is now an advocate to plead on their behalf.

The final intention of the adversary is the destruction of the disciples' faith. Satan had asked to sift the disciples, but Jesus, the Intercessor, prayed to counteract Satan's intent and for Peter to persevere in the faith (Luke 22:31-32). "But I have *prayed for you*, Simon that your faith may not fail. And when you have turned back, strengthen your brothers" (italics added for emphasis, Luke 22:32).

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<sup>60</sup> Harris, 63.

The Enemy does not have unlimited authority to harm God's people.<sup>61</sup> Peter had an advocate who by prayer came to his defense before the heavenly throne. Jesus knew that Peter would reveal the weakness of his character. Jesus interceded for Peter to persevere in the faith and the Father answers this prayer. Peter's failure was temporary and he was restored in the Lord. Peter was able to return and comfort the disciples. The ultimate focus of Jesus' intercessory prayer was Peter's ministry to others. The times of testing for believers will not achieve what the Enemy wants to accomplish. Although Peter lost courage and denied that he knew Jesus, his faith was not destroyed.

Peter did not realize the serious implications of Jesus' cautionary words. In his impulsive manner, he claimed to be ready to go to prison or die with his Lord. Peter's audacity might seem admirable as he drew his sword to defend Jesus when the soldiers' come to arrest Jesus (Luke 22: 50, John 18:10). However, trials and temptations cannot be overcome by human strength (I Corinthians 10:12-13). But a few hours later, Peter cowardly denied knowing Jesus to escape persecution. Peter finally recognized the contradictions of his own nature and becomes better prepared to encourage the other disciples.

The resurrected Lord Jesus requested from Peter to "feed my sheep" (John 21:17). On the day of Pentecost, Peter delivered a bold message in which 3000 people repented and proclaimed faith in Jesus Christ (Acts 2:41). Peter became an encouraging voice for the disciples and the early believers (Acts 2).

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<sup>61</sup> Arrington, 363.

### **Jesus Prays on the Mount of Olives (Luke 22:39-44).**

The passage about the Mount of Olives is saturated with images of a praying Jesus. Luke begins and ends this passage with Jesus urging the disciples to “Pray that you will not fall into temptation” (22:40, 46). This is a narrative in which Jesus engaged in a prayer of supplication for himself. His praying posture stood in contrast with that of the sleeping disciples who did not pray or did not totally comprehend the adversity of the moment. Luke mentioned the Mount of Olives several times as the place where Jesus spent the nights during his final week (19:29, 37; 21:37). Luke narrates Jesus’ anguish as He prayed in the anticipation of the Cross (Luke 22: 39-44). According to Luke, Jesus was the supreme examples of a pray-er.

At the Mount of Olives Jesus withdrew a little further from his disciples to pray. Jesus was aware that his enemies would not delay the time of his arrest. Luke presents Jesus praying on his knees with his heart open to God. His words are recorded as: “Father, if you are willing, take this cup from me; yet not my will, but yours be done” (v.42). This was a profound and intense moment of agony for Jesus. He referred to the cup that would symbolize the sacrifice for the sin of humankind (Ps 75:7-8; Isaiah 51:17). The scene was similar to the moment Abraham was getting ready to sacrifice Isaac (Genesis 22:9-12). Jesus was about to become the Passover lamb, taking on the punishment for sin, allowing his blood to be shed for the sin of humanity. The Bible does not discuss more details but one must wonder if God the Father was suffering as intensely as Jesus. Jesus continued to struggle in prayer throughout the lonely night. At the Supper, Jesus had told his disciple that his blood was the new covenant between God and humanity. His sweat fell to the ground like great drops of blood (Luke 22:44) as though he was already beginning to shed his blood.

Scripture does not give details or the reason of Jesus' great anguish. Jesus always demonstrated courage and determination in the most adverse circumstances. He might have begun to experience the distress of spiritual death. Soon all of the sins of the world would bear weight upon him on the cross at Calvary. The divine plan was about to be totally fulfilled (Isaiah 53:10). He was made sin for the world (2 Corinthians 5:21). However Jesus never relinquished His obedience to the Father. He submitted in loving obedience to God's will: "Yet not my will, but yours be done" (Luke 22:42). Jesus is ready to face death for the fulfillment of the plan of salvation.

In the meantime, the disciples were sound asleep. It was probably past midnight and they were worn out from sorrow (v. 45). The disciples did not realize the struggle Jesus had gone through. They had slept through one of the most difficult moments in their Lord's life. Jesus woke them up and reprimanded them, "Why are you sleeping? Get up and pray so you will not fall into temptation" (v.46). Even under the distress of facing death, Jesus exemplified prayer to those around him.

Amidst Jesus' intense struggle an angel appeared to strengthen him. Jesus continued to pray. The appearance of angels was a consistent motif in Luke-Acts as seen in the birth and post-resurrection narratives <sup>62</sup> (e.g., Zechariah; Mary; Jesus in the wilderness; the empty tomb). For Crump, the angelic presence signifies the relationship between prayer and spiritual realities.<sup>63</sup> The angel from heaven did not lift the struggle but assisted Jesus to go through the agony. Jesus was strengthened and able to persevere in obedience to the will of God.

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<sup>62</sup> Crump, 119.

<sup>63</sup> Ibid.

Luke portrays how Jesus and the disciples faced the moments of trial in different ways and with different outcomes.<sup>64</sup> Jesus had prayed during the darkest hour and was able to withstand the test and face the Cross. Meanwhile the disciples lacked spiritual strength. They would face the coming trials with the limitations of their own human abilities.

As the mob approached Jesus, the disciples attempted to resist by using their swords (22:49). They were relying on physical power and the display of force. Matthew wrote that the disciples deserted Jesus and fled (26:56). Luke was teaching the church during this time that they could only resist temptation through divine strength available through prayer. This holds true for believers today.

### **Jesus' Prayer on the Cross (Luke 23: 34, 46)**

The Lucan passion narrative includes two of Jesus' prayers on the Cross in the place called the skull (*kranion*, 23:33); during the crucifixion, a few individuals nearby received spiritual illumination into the true nature of the person of Jesus.<sup>65</sup> Two other men were crucified next to Jesus. Luke refers to them as criminals and Matthew and Luke call them robbers (Mat 27: 38; Mark 15:27): "...he was numbered with the transgressors" (Isaiah 53:12). Jesus prayed on the cross in trust and surrender to the Father (23:34, 46). One of the criminals hurled insults at Jesus but the other one was convinced of the innocence of Jesus and demonstrated repentance and confession (v.41).

Crucifixion was a dreadful form of capital punishment practiced by the Romans. It was also a public event. The culmination of Jesus' suffering took place at the cross. Jesus prayed for those who crucified him and pleaded for God to forgive them because

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<sup>64</sup> Ibid., 168.

<sup>65</sup> Ibid., 76.

they acted out of ignorance. Even while on the cross, Jesus was concerned for the lost and those who were blind to spiritual realities. The soldiers cast lots to divide his clothes and the rulers and the soldiers mocked him. They crucified the Son of God without realizing the brutality of their actions. Jesus asked the Father to forgive everyone, the Jews, and the Gentiles who added to his suffering. Following the Lord's example, Stephen later prayed for those who did him wrong (Acts 7:60).

The religious leaders belittled Jesus' power and authority since he took on punishment and did not save himself. They disdained him as "the Christ, the Chosen One" (v.35). Their theology of the Messiah, the Anointed One, was one who would act with power to destroy His enemies. They lacked a revelation of the Suffering Servant, (Isaiah 52:13-53:12). Their Messiah would not come to suffer and die shamefully on a cross. Suffering had no place in their theology of Messiah.<sup>66</sup>

Luke narrates how darkness covered the earth for about three hours. The curtain in the temple was torn in two. Just before his agony ended, Jesus expressed his trust in God and cried out to the Father with a loud voice: "Father, into your hands I commit my spirit" (Luke 23:46, Psalm 31:5). At this moment of death Jesus handed himself over to the Father. He spent his entire ministry doing good, trusting God every step of the way. Finally with the same assurance and trust, he gave himself to death. Jesus completed his mission and became the offering for the forgiveness of sin.

Jesus' prayer and his death provoked an effect on those who were watching. The onlookers had beaten their breasts and departed from the scene. They left saddened and grieved realizing that wicked men have crucified an innocent person (Luke 22:48; Acts

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<sup>66</sup> Arrington, 381.

2:22-24). The Roman centurion, responsible for the execution of Jesus, expressed a prayer of confession. He was moved to glorify God and declared, “Surely this was a righteous man” (v.47). Friends and followers of Jesus watched the events from afar (23:49). Their standing at a distance highlighted the loneliness of the Savior during his sacrificial death. In the hour of his greatest suffering, even his friends stood aloof, frightened, and even embarrassed by what was happening (Isaiah 53:2-4).

Jesus was aware the kingdom of God had been established by giving his life as a ransom for many (Luke 10:45). There were two conversions at the Cross and they occurred when the criminal and the centurion confessed Jesus’ true identity. Both individuals saw and heard events that transformed their hearts to Jesus as their Lord and Savior. Jesus had completed his mission to seek and save the lost (19:10).

### **Jesus Teaches About Prayer Through Parables**

The following section will discuss the passages in which Jesus taught about prayer. These passages include the Lord’s Prayer (Luke 11:1-4); parable of the Midnight Friend (Luke 11:5-13); and the parable of the Unjust Judge (Luke 18:1-8). When the disciples asked Jesus to teach them to pray, he responded with what is now labeled, the Lord’s Prayer. A more in-depth discussion of the Lord’s Prayer will follow the review of the Parables of the Midnight Friend and of the Unjust Judge.

### **Parable of the Midnight Friend (Luke 11:5-13)**

In this parable Jesus emphasized the spirit of urgency that is needed in prayer.<sup>67</sup> The underlying theme is that God is faithful to hear prayer and He is also faithful to work his own good will. Jesus taught that sinful parents would not give their children stones for

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<sup>67</sup> Harris, 67.

bread, serpents for fish, or scorpions for eggs. If evil human beings give good things to their children, how much more will God give good things to those who ask Him?

Luke specifies this good thing to be the Holy Spirit (Luke 11:13). Jesus was anticipating the promise that the Father would certainly give the Holy Spirit to those who would ask. Luke indicates that prayer is not a guaranteed means of acquiring whatever one asks for. Prayer is a means by which God gives what he determines to be good. The parable teaches that God does answer prayer but it also cautions of the dangers inherent in believing that prayers offered often enough will invariably be answered as and when requested.<sup>68</sup>

Luke was guided by the conviction that prayer was a channel through which God would reveal his will to his children. It is not persistence, nor even specific prayer requests that will guarantee believers they receive exactly what they ask for. Jesus' prayer life was seen to be effective because he always prayed according to the will of His Father (10:21-22). True prayer involves listening and learning from God more than just asking God.<sup>69</sup>

Jesus stressed the spirit of urgency that should lie behind prayer. God cannot answer prayer in response to a half-hearted desire on the part of the suppliant. Just as the persistent friend would eventually receive what he asked for, so too, will the persistent praying person receive when he asks, seeks, and knocks (11:10).

### **Parable of the Unjust Judge (Luke 18:1-8)**

This parable was another story that Jesus used to teach on the persistence of prayer. A widow who sought justice against her adversary was persistent in pleading with

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<sup>68</sup> Crump, 132.

<sup>69</sup> Crump, 134.

a judge that had no concern for her and refuses to help her. Eventually, the judge agreed to make sure she received justice in order for her nagging to cease. The story teaches that God answers those who pray persistently.

The defenseless widow had no influential friends, or enough money to give the judge. However, she continued to petition him for the compensation of her grievances. The judge answered her petition in order to silence her. But God is concerned to answer prayer from the highest motive of love even though there may be a delay.<sup>70</sup> Believers should keep on praying even in moments where there are delays in the answers.

Both parables point that believers should pray habitually and faithfully. God longs to help his children who pray to him with sincerity and patience. Jesus taught that prayer is designed to bring God's children into agreement with His will. He was teaching that men ought to pray and not lose heart.

## **The Lord's Prayer**

### *Our Father*

Jesus was praying one day and one of his disciples asked Him to teach them how to pray (Luke 11:1). Jesus replied with a prayer directed to the Father:

When you pray, say: "Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation" (Luke 11: 2-4).

The Lord's Prayer presents a vision of the ideal way to approach God. However human beings fail and have shortcomings. Men and women can easily stray from God and fail in their walk with God. Forgiveness is necessary. "To pray is to acknowledge

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<sup>70</sup> Harris, 68.

human need, lack, and weakness.”<sup>71</sup> Prayer can be messy due to a vast diversity of events and unforeseen circumstances in daily human existence. Yet, at the same time prayer is grounded on trust in God’s goodness. The simplicity of the Lord’s Prayer is based on the certainty that God hears our requests and will answer our prayer in accordance with the goodness of God’s character.

The petitions in the Lord’s Prayer are divided into two parts. The first ones are addressed to God the Father. The second half of the prayers make references to the ongoing personal needs or interests people have in life. Those who pray the Lord’s Prayer “immerse themselves in the tradition of two thousand years of Christian prayer.”<sup>72</sup>

### *Father*

“Father” was the way Jesus addressed God. In the Old Testament individuals did not use the term “Father” to speak or address to God.<sup>73</sup> However, Jesus taught his disciples to pray to God as a loving Father who is accessible to His children. The Old Testament makes references to the paternal qualities of God, but in the literature of ancient Palestinian Judaism, “my Father” does not appear as a way to address God.<sup>74</sup> Jesus presented the paradigm of a new relationship with God. Christians have access a more personal relationship with God through the life of Jesus. “Father,” in Luke makes

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<sup>71</sup> Kate Dugdale, “Understanding the Lord’s Prayer as a Paradigm for Prayer,” *The New Zealand Journal of Christian Thought and Practice* 19, no. 3 (September 2012): 30-37. (accessed Feb 14, 2015) *Academic Search Complete*, EBSCO host.

<sup>72</sup> James D.G. Dunn, “Prayer,” in Joel B. Green, Scot McKnight and I Howard Marshall (eds.) *Dictionary of Jesus and the Gospels* (Downers Grove, IL: IVP, 1992), 662.

<sup>73</sup> James W. Kinn, *The Spirit of Jesus in Scripture and Prayer* (Oxford: Sheed and Ward, 2004), 118-119.

<sup>74</sup> Joachim Jeremias, *The Prayers of Jesus* (Philadelphia: Fortress, 1978), 29.

prayer more intimate and it stands in contrast to “Our Father” in Matthew.<sup>75</sup> The phrase points to qualities of trust, intimacy, and familiarity with the Father.

### *Hallowed be thy name*

The first petition, “hallowed be thy name,” asks that God be recognized as holy or treated in a holy way (Luke 1:49). When prayer takes place, this request involves adoration or praise of God as Creator. God’s name is separate from all human limitation and imperfection. Yet God the Creator is near to His children as a loving Father. He will reign where He is known and His people will honor Him for who He is. His people submit to His name. Because His children respect His name, they can also become “holy and blameless in his sight” (Ephesians 1:4). God’s people were called to be holy from the beginning as God the Father designated them to be a kingdom of priests and a holy nation (Exodus 19:6).

Judaism strived to maintain the holiness of God’s name and Jewish people would not dare to pronounce his name out loud. Isaiah 57:15 proclaims:

This is what the exalted One says—“I live in a high and holy place, but also with the one who is contrite and lowly in spirit.” The God of Israel told his people, “You shall be holy, for I the Lord your God am holy” (Leviticus 19:2)

Human beings need to acknowledge that because God is holy their lives are to pay him honor. In this ways, they have access to hold communion with Him in heart and soul.

### *Thy Kingdom Come*

The second request in the Lord’s Prayer, “thy kingdom come,” mainly refers to the final coming of the reign of God through Christ’s return. The kingdom was one of the motifs Jesus taught about. Jesus was aware that the coming of the kingdom of God was

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<sup>75</sup> Harris, 65.

taking place during his public ministry. Jesus said, “The kingdom of God is within you” (Luke 17:21). The very presence of Jesus was a sign that the kingdom had come. Paul described the kingdom of God as “righteousness and peace and joy in the Holy Spirit” (Romans 11: 17). In their longing to see His kingdom come, Christians will be dedicated in action, thought, and word to see justice and peace in their world and in culture. Christians are urged to carry out the mission of the church in a wholehearted manner. Yet, the establishment of the kingdom is a divine prerogative and will not be established by humans.<sup>76</sup>

*Give Us Each Day Our Daily Bread.*

This request changes its focus from the holy character of God and His kingdom to the basic concerns of human existence. Through this petition Christians can ask God for immediate everyday concerns. “Give us...our daily bread” expresses an ongoing dependence on God for his daily provision of physical and material needs. The phrase, “Give us,” expresses the trust of children who look to their Father for their sustenance and provision. The phrase highlights the goodness of God. Jesus reminds the disciples they can trust God as their Father: “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you” (Luke 11:9). Furthermore the goodness of God does not compare to the nature of human beings: “If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him” (Luke 11: 13).

“Our bread” signals the nourishment the Father provides for His children both material and spiritual. Jesus wants his disciples to trust in God the Father for their needs

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<sup>76</sup> Dugdale, 34.

instead of worrying about tomorrow. God's providence and mercy extends to all of His creation. Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds" (Luke 12:24).

The Father will make provision for our needs if we "seek first his kingdom and his righteousness" (Luke 11:33). The provision of bread is a reminder of hunger among many people in the world. Christians are called to exercise compassion for others who undergo suffering and oppression (Micah 6:9). The kingdom of God brings in the Spirit of Christ implying the establishment of holiness in different levels: personal, social, and economic.

People in the world experience another kind of hunger; "Man shall not live on bread alone" (Luke 4:4) is a phrase that points to a famine among people in the world. "There is a famine on earth, not a famine of food or a thirst for water but a famine of hearing the words of the Lord" (Amos 8:11). The Christian has received empowerment from the Holy Spirit to proclaim the Word of God to the ends of the earth.

### *Forgive Us Our Sins*

Jesus himself is the epitome of forgiveness in action. At the greatest point of suffering on the cross, he prayed, "Father, forgive them, for they do not know what they are doing" (Luke 23:34). "Forgive us our sins," points to the need of the human heart to be delivered from the enslavement of sin. Since the fall of Adam and Eve, human beings became separated from God. The Jews had a sacrificial system for the covering of their sins. The psalmist recognized that the true "sacrifices of God are a broken spirit: A broken and contrite heart, O God, thou wilt not despise" (Psalm 51:17, ASV). If Christians hold on to sin, they will remain separated from God. Asking the Father for

forgiveness removes any trace of self-righteousness, e.g., the Pharisee and the Publican (Luke 18:9). The tax collector who humbled himself said, “God, have mercy on me, a sinner” and he went home justified before God (Luke 18:13, 14).

The second part of this request indicates that Christians need to ask for forgiveness and at the same time release any injustices committed against them. As God grants forgiveness, so do the recipients have the responsibility to forgive others. The two elements are necessary in the transaction of forgiveness for sins. The tax collector presented himself humbly before God. But the Pharisee prayed, “God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector.” No human being can stand on his own justice before God. Only in Jesus can “we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace,” (Ephesians 1:7).

Forgiveness must flow out of the heart to those who offend. His mercy will be poured upon those who ask for forgiveness long as they also forgive others:

Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. And he has given us this command: Anyone who loves God must also love their brother and sister (I John 4: 20-21)

If Christians refuse to forgive their fellow believers, their hearts can become bitter and hardened. Unforgiveness blocks the flow of God’s mercy. However upon confessing sins, his grace is manifested in the human heart.

When Jesus washed His disciples’ feet, He reminded them, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another” (John 13:34). It is not easy to completely forget an offense or for feelings of hurt to surface. Even when the

followers of Jesus suffer injustice, they must pray for their oppressors: “Love your enemies, do good to those who hate you” (Luke 6: 27-36). With the help of the Holy Spirit, the human heart can be set free and released from darkness (Isaiah 61:1, Luke 4:18).

In the book of Acts, Stephen prays to the Father as they stoned him to death. Forgiveness is the highest point of Christian prayer. When the act of forgiveness takes place, the heart become open to receive God’s grace. Jesus reminded his disciples, “If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, ‘I repent,’ forgive him” (Luke 17:3-4).

#### *Lead Us Not Into Temptation*

The petition “lead us not into temptation” creates awareness that the disciples of Jesus will come to a place of testing and temptation. James 1:13-15 explains:

When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does he tempt anyone; but each person is tempted when they are dragged away by their own evil desire and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

Testing can come in the form of suffering, persecution, or temptation to sin. A person’s relationship with God is challenged. Christians need to discern whether their faith is being tested or if they are facing the temptation to sin. Prayer is important in these moments so that a Christian can be strengthened in their faith. There is no guarantee that Christians will never face trials and temptations, but God promises to strengthen His children to endure such moments:

Though now for a little while you may have had to suffer grief in all kinds of trials. *These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may*

result in praise, glory and honor when Jesus Christ is revealed [italics added] (I Peter 1: 6-7).

Christians need to pray in order to be protected in circumstances that may weaken their trust in God. Jesus told his disciples, “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak” (Matthew 26:41). The worries, riches, and pleasures of life can lead believers away from a life of discipleship (Luke 8: 13-14). Such testing can result in strengthening the faith of believers. “We must go through many hardships to enter the kingdom of God” (Acts 14:22). On the other hand, temptation, leads to sin and death (James 1:14-15). Discernment unveils the falsehood of temptation that appears to be “pleasing to the eye and also desirable.” However, the fruit of sin is death (Genesis 3:6).

Christians can endure temptation because Jesus, the high priest, understands human weaknesses. He was tempted in every way yet did not sin (Hebrews 4:15). God provides a way for His children to endure trials and temptations (I Corinthians 10:13). Victory over trials and temptations can only be achieved through prayer. Jesus was able to overcome the tempter when he prayed in the wilderness at the onset of his public ministry (Matthew 4: 1-11). Jesus prayed intensely at the Garden of Gethsemane before his trial and crucifixion (Matthew 26:36-44). Prayer contributes to a state of vigilance for our heart and those among the community of believers.

### **Conclusion (On Luke)**

Luke presents Jesus as praying before or during many crucial events of his life and ministry. Luke draws attention to Jesus’ dependence on God and the Spirit. Jesus prayed at His baptism (3:21); before choosing his disciples (6:12); and before announcing his approaching suffering and rejection (Luke 9:18-23). Luke narrates Jesus praying at

the transfiguration (9:28); before teaching the Our Father (11:2); for Peter and the disciples at the Last Supper (22:32); during his agony in the Mount of Olives (22:41); and during His crucifixion (23:46). Luke emphasizes Jesus being driven, inspired, and empowered by the Spirit. Luke's message for believers today is to depend on the Holy Spirit and to continually recognize our need to pray as Jesus modeled prayer throughout his life and ministry.

## CHAPTER 2 THE ACTS OF THE APOSTLES

The Acts of the Apostles was a second volume to the Gospel of Luke. It is significant because it emphasizes the continuity of the Old Testament biblical history with early Christian history. Jesus, the Messiah and Lord, left a legacy for the Apostles to follow as narrated in the book of Acts. The Spirit empowered the praying disciples on the Day of Pentecost and they became bold witnesses of the Gospel.

Luke speaks of different manifestations of the Spirit. The Acts of the Apostles show how the Spirit founded the early community; initiated the mission to the Gentiles; conducted the Gospel from Jerusalem to Rome; and reached the receptive Gentile world in the place of the Jewish nation, which hardened its heart more and more against the appeal of Christianity.

### **Historical Details**

The book of Acts is characterized by its accuracy in historical details. The account reviewed a period of about 30 years and elaborates about events from Jerusalem to Rome. Luke's narrations occurred in different settings such as Jerusalem, Antioch, Ephesus, Athens, Corinth, and Rome. He referred to people of diverse social backgrounds, including government officials.

Luke was objective in the accounts he presented by recording the failures as well as successes in the early communities. For example, he noted the ethnic conflict between the Grecian Jews and the Hebraic Jews in relation to the distribution of food among their

widows (Acts 6:1). He also recorded the discord between Paul and Barnabas (15:39, 40). There were divisions and differences between the Judaizers and the first Gentile converts (15: 1, 2; 21:20, 21).

Luke skillfully used speeches that contribute to the drama of his narrative. He included the speeches of Peter, Stephen, Paul and a number of other individuals. These can be classified into (1) evangelistic (2:14-40; 3:12-26; 4:8-12; 5:29-32; 10:34-43; 13:16-41); (2) apologetic (7: 2-52; 22: 1-21; 26: 2-23; 20:18-35); and, (3) exhortatory (20:18-35).

Luke, “the beloved physician” and companion of Paul (Col 4: 14; 2 Tim 4:11; Philemon 24) was the only New Testament writer that makes reference to the events at Pentecost. It would seem that the author’s intent was not merely a historical account but to inform about the work of the Holy Spirit. Michaels states that redaction criticism considers that the Gospel writers were not merely putting together stories and traditions but were conscious editors of the material they collected.<sup>77</sup> They were creative with their particular theological concerns and viewpoints Thus, Luke was considered not only a historian but a theologian:

Luke is both historian and theologian...The best term to describe him is “evangelist,” a term which, we believe, includes both of the others . . . As a theologian Luke was concerned that his message about Jesus and the early church should be based upon reliable history.<sup>78</sup>

Through the use of historical details, Luke was informing Theophilus of the certainty of what had happened but also about the significance of those events for the Christian believer. Luke referred to “receiving the Spirit,” being “filled with the Spirit,”

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<sup>77</sup> J.R. Michaels. “Luke-Acts,” in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gay B. McGee, 544-561 (Grand Rapids, MI: Zondervan Publishing House), 545.

<sup>78</sup> Marshall, *Luke*, 18-19.

and being “baptized in the Spirit.” The Book of Acts narrates the Apostles engaging in “signs and wonders” (Acts 5:12) or supernatural experiences such as healings, prophecy, exorcism, speaking in tongues, discernment, laying of hands, and tongues of fire.

For Pentecostals these manifestations of the Spirit that occurred in the apostolic era are still a reality in the lives and communities of Christian believers. Pentecostals believe these signs contribute to the realization of the divine plan in history. Luke reported these events to teach Christian believers about the reality of the work of the Holy Spirit in their own lives and communities.

Fitzmyer considers the Pentecost event or baptism in the Spirit a pivotal episode in the book of Acts. Prior to His ascension Jesus instructed His disciples to wait in Jerusalem until they received “power”—“I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.” The manifestation of the infilling of the Holy Spirit upon the one hundred twenty disciples gathered in the Upper Room occurred within the Feast of Weeks in the Jewish tradition. According to the Temple Scroll from Qumran other Pentecost celebrations included a Feast of New Wine occurring fifty days after the Feast of New Grain.<sup>79</sup> The speaking in tongues by the disciples was considered as a result of engaging in the Pentecost festivities and drinking “too much wine” (Acts 2:13).

Luke made a transition between what Jesus “began to do and teach” (Acts 1:1) and what He continued to do through the apostles preaching and teaching in the book of Acts. The account began with the ascension of Jesus in Jerusalem and concludes with the arrival of Paul to Rome. Luke weaved together several themes as he related the

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<sup>79</sup> Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary* (New York: Doubleday, 1998), 32.

establishment of the early Christian church: prayer, the infilling of the Holy Spirit, life in the community of believers, miracles, preaching, teaching, suffering, persecution, service, martyrdom, and expansion of the early church.

Luke's main intention was to show his readers that the message they had heard concerning Jesus was trustworthy. In a narrative-biographical approach, Luke made a connection of the events before and after the Resurrection. Luke upheld that readers could be certain that God's salvation as promised in the Old Testament was fulfilled in the life, ministry, death, and resurrection of Jesus.<sup>80</sup> Luke established that Jesus was the expected Messiah. He emphasized the significance of the twelve apostles, and that God's salvation in Jesus was a fulfillment of the ancient hopes of the twelve tribes of Israel (Joel 2: 28, Isaiah 32:15; 44:3–5; Ezekiel 11:19,20; 36:26,27; 37:1–14; 39:29; Zechariah 12:10).

The risen life of Jesus and the infilling of the Holy Spirit as prophesied in the Old Testament have occurred and become part of the life of believers in Jesus Christ. Luke, then, was writing to reassure his readers that Jesus' teachings did not contradict God's message but that Jesus was the fulfillment of God's dealings with Israel. Luke bridged the gap between his readers and the story of salvation in Jesus and the coming of the Holy Spirit.

Luke portrayed several characters as bold witnesses of the Gospel for his readers to follow. These early followers were empowered by the Holy Spirit and spoke words

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<sup>80</sup> Graham H. Twelftree, *People of the Spirit: Exploring Luke's View of the Church* (Grand Rapids, MI: Baker Academic, 2009), 9.

inspired by the Holy Spirit.<sup>81</sup> Some of those early laborers in the work of the church included Cornelius, Barnabas, Timothy, John Mark, Apollos, Lydia, Phoebe, Priscilla, Aquila, and others. Luke highlights the influential role of Peter, Stephen, Philip, Barnabas, Agabus, and Paul as Spirit-filled prophets in the spread of the Gospel.

The first twelve chapters of Acts describe events in the life of Peter and the beginnings of the Christian community in Jerusalem. The remaining chapters focus on the life of Paul and the expansion of the Gospel message from Antioch to Rome. Paul's story was considerably different than the other disciples yet Luke established similarities between Peter and Paul thus contributing to establish Paul's credentials as an authentic apostle. Both Peter and Paul were filled with the Spirit (Acts 2:4; 4:8, 31; 9:17; 13:9, 52) and led by the Spirit (Acts 10: 19; 13:2-4; 16:6-7). Both carried out signs and wonders (Acts 5:12; 14:3) including healing the lame (Acts 3:1-10; 14:8-10) and raising the dead (Acts 9:36-43; 20:9-12).

Luke abounds in references to prayer in the gospel and in the book of Acts. It is important to note that Luke placed a specific emphasis on prayer in the lives of the disciples just as he described Jesus praying in in his Gospel. For example, Luke reported that Jesus spent the whole night in prayer before he chose the twelve disciples (Luke 6: 12-17). In the same manner, Luke mentioned Peter and the disciples as they met behind closed doors in Jerusalem to pray (Acts 1: 12-14). The apostles prayed before the election of Matthias. After praying for ten days the Holy Spirit descended upon the one hundred twenty believers. Such event was a life transforming experience for the apostles and the spread of the Gospel.

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<sup>81</sup> Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010), 81.

The life of the early believers was described as “devoted to prayer” (Acts 2:42). Amidst situations of conflict and persecutions, the early disciples were involved in prayer. Peter and John were arrested for healing a lame man at the Temple Gate (Acts 3: 1-10) and upon their release, they returned to the community of believers. As they gathered to pray, the place where they were meeting shook and they all were “filled with the Holy Spirit and spoke the word of God boldly” (Acts 4: 31). Stephen was described as being full of the Holy Spirit and carrying out great signs and wonders among the people (Acts 6: 8). His preaching infuriated religious leaders of the Sanhedrin. Stephen continued to pray as he was stoned to death (Acts 7:59).

Many other instances of prayer in Acts seem to enhance the manifestations of the Spirit as believers operate within an environment of prayer (Acts 10). For example, Peter had a vision as he went up to the rooftop to pray. He saw a sheet with all kinds of animals and heard the message: “Do not call anything impure that God has made clean” (Acts 10:15). The Holy Spirit was guiding the apostles to break racial barriers in order to reach the Gentiles with the Gospel message. Both the infilling of the Holy Spirit and the dedication to prayer among the believers of the first century were vital to the spread of the Gospel in the Mediterranean world.

### **The Book of Acts and the Holy Spirit**

The work of the Spirit is palpable throughout the narration of the book of Acts. It has been said that the appropriate title should be “Acts of the Holy Spirit” since it provided accurate descriptions about the early Christian community and the manner in which the disciples were baptized, filled, and led by the Holy Spirit. The action of the Holy Spirit played a dominant role in this book like in no other book in the Bible. For Michaels, Pentecostals interpret Luke-Acts highlighting the Holy Spirit as a tangible

reality and identifiable in physical evidence.<sup>82</sup> In addition, he considers that the Spirit in Luke-Acts enabled believers to see, speak, and perform, in ways that lay beyond their abilities. The manifestations of the Holy Spirit were “seen” and “heard” in the homes and streets of Jerusalem. The visions, words, and deeds were “the evidences of the Spirit’s active presence.”<sup>83</sup> Luke asserted that he has “investigated everything” in order to write an “orderly account” and thus established the “certainty” of the teachings of the Christian Way (Luke 1:1-4).

Bruce Metzger refers to the forty days between the resurrection and the ascension of Jesus as a period of transition and preparation for the upcoming work for the apostles.<sup>84</sup> The disciples gathered to pray and waited in anticipation for the power promised to them through the Holy Spirit to be witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth (Acts 1:8). The last chapter of the Gospel of Luke describes the apostles after the Ascension returning to Jerusalem with “great joy... [and that] they stayed continually at the temple, praising God” (Luke 24: 53-54).

Graham Twelftree accurately observes that there are a number of stories and references to post-resurrection events in the New Testament, but only Luke made reference to the events of Pentecost.<sup>85</sup> Luke described how the disciples, on the feast of Pentecost, prayed together in the upper room and “were filled with the Holy Spirit” (Acts 2:4). The term *filled* (Greek, *pimplēni*) was used by Luke to refer to a person consumed

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<sup>82</sup> Michaels. “Luke Acts,” 544-561.

<sup>83</sup> Ibid., 560.

<sup>84</sup> Bruce M. Metzger, *The New Testament: Its Background, Growth, and Content*, 3rd ed. (Nashville, TN: Abingdon Press, 2003), 209.

<sup>85</sup> Twelftree, *People of the Spirit*, 66-72.

with the Spirit and speaking boldly in intimidating circumstances.<sup>86</sup> Peter spoke boldly to the religious leaders of the Sanhedrin when *filled* with the Spirit (Acts 4:8). Peter and John were *filled* with the Spirit and proclaimed the word of God with boldness (Acts 4:31). In addition, Luke referred to people *filled* with anger (Luke 4:28); fear (5:26); and fury (6:11). In Acts, Luke wrote people were *filled* with wonder and amazement (Acts 3:10); jealousy (Acts 5:17; 13:45); and confusion (19:29). Twelftree concludes that for Luke, to be *filled* with the Holy Spirit would have meant “to be overcome, overwhelmed or consumed with God’s Spirit in a way that dominated the feelings or emotions and controlled the activity of the person. Quite often...the result was inspired speaking...but also included performing miracles.”<sup>87</sup>

Luke contrasted the significance of Pentecost for the disciples with the Holy Spirit descending upon Jesus at his baptism (Luke 3:22). In both occasions, during the baptism of Jesus and during Pentecost, the Spirit descended from heaven (Luke 3:21; Acts 2:2). There was also a visionary experience, that is, in Jesus’ baptism, the Spirit descended in bodily form like a dove (Luke 3:22) and on Pentecost there was a sound like a rushing wind and tongues of fire appeared over each one (Acts 2:2-3).

In both events, at Jordan and Pentecost, the participants were characterized as receiving power (Luke 4: 14; Act 1:8). Jesus was “full of the Holy Spirit” and was led to the wilderness by the Spirit (Luke 4:1). The disciples were also “filled with the Holy Spirit” and spoke in tongues (Acts 2:4). Jesus began his ministry by proclaiming, “The Spirit of the Lord is upon me” (Luke 4:18, as stated in Isaiah 61:1). Peter preached a bold

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<sup>86</sup> Ibid.

<sup>87</sup> Ibid., 72.

message of repentance to the crowd on the day of Pentecost and 3000 respond in repentance to the message of the Gospel.

Luke reported the transformation of the disciples from frightened followers to Spirit-empowered Apostles.<sup>88</sup> Peter explained to the crowd who thought the disciples were drunk that “this is what was spoken by the prophet Joel: ‘In the last days, God says, I will pour out my Spirit on all people’” (Acts 2:17). Luke interpreted Pentecost not so much as the birth of the Church, but as event of *empowerment* for mission.<sup>89</sup> Luke was signaling the beginning of a new age.<sup>90</sup> He emphasized that believers in Jesus Christ, who received forgiveness, would be filled with the Spirit, and begin a Spirit-based relationship with God:

Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call (Acts 2: 38, 39).

This new empowerment was not simply an ecstatic experience, but gave boldness and power to perform sign and wonders, including prophesying and miracles. Such manifestation would allow believers to undertake a universal mission of witnessing to the resurrection.

The empowerment by the Spirit was a dynamic and multi-faceted experience. Thus, it could not be simplified to one single term to explain its meaning. Luke described the empowering experience of the disciples in various terms such as: clothing (Luke 24: 49); baptizing (Acts 1:5); coming upon (v.8); filling (2:4); pouring out (v. 33); receiving

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<sup>88</sup> Stronstad, *The Prophethood of All Believers*, 1.

<sup>89</sup> Twelftree, 75.

<sup>90</sup> Ibid., 83.

(v. 38); and falling (11:15).<sup>91</sup> According to Arrington, the disciples “experienced an intensity of the Spirit beyond what they had experienced during the earthly ministry of Jesus.”<sup>92</sup> The essence of the Pentecostal experience in the book of Acts was “a dynamic reality of the presence and power of God.”<sup>93</sup>

Through the empowerment of the Spirit, God’s people are able to carry out the mission of the Church. In the book of Acts, the Spirit was the source of guidance and power to believers. They witnessed boldly to the saving grace of Christ. The early believers were able to undertake the actions, teachings, and experiences of Christ due to the empowerment of the Holy Spirit. Luke presented Jesus as the Spirit-anointed Christ, and the disciples became the Spirit-anointed community on Pentecost.<sup>94</sup> The significance of the Day of Pentecost was that the same Holy Spirit that came from God upon Jesus now descended upon the disciples. The believers became a Spirit-anointed community as heirs of the charismatic anointing that Jesus received. For Arrington, the outpouring of the Spirit at Pentecost was “the pivotal pattern for the continuing charismatic activity of the Spirit among God’s people.”<sup>95</sup>

The coming of the Spirit was important to Luke. He places a statement by Jesus in the beginning of Acts: “For John baptized with water, but in a few days you will be

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<sup>91</sup> Arrington, 17.

<sup>92</sup> Ibid.

<sup>93</sup> Ibid. 17.

<sup>94</sup> Ibid., 17-18.

<sup>95</sup> Ibid., 18.

baptized with the Holy Spirit” (verse 5). The coming of the Spirit on the day of Pentecost was for Luke, “the eschatological event that marks the beginning of a new age.”<sup>96</sup>

### **Prayer in the Book of Acts**

The Book of Acts presents the disciples as persevering in prayer as Jesus instructed them to wait for the promise of the Father in Jerusalem (Acts 1: 4-5). While they were gathered in prayer (1:4, 13), Peter requested to choose a replacement for Judas (1:26). Among the one hundred twenty disciples were Mary, other unnamed women, and Jesus’ brothers. Harris proposes that for Luke, prayer was a vital way by which God guided the course of redemptive history and made known the divine plan of salvation.<sup>97</sup>

It is important to observe that the early converts to the Gospel message of repentance continued to practice some of their Jewish devotional traditions after Pentecost. The community of the early believers participated in the apostles’ teaching, fellowship, the breaking of the bread in the temple and in homes, and prayer (Acts 2:42, 46). They met to pray in Solomon’s Porch at the temple, worshipping the one true God through His Son (Acts 26:46; 3:1). Each day, more people were added to the fellowship of the believers where they all shared their belongings and met daily in the breaking of bread, “praising God and enjoying the favor of all the people” (2:47). Houses in Jerusalem became places of prayer and worship as they shared food and goods and were united as a praying community.

Turner finds four features of prayer in Luke Acts:

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<sup>96</sup> Twelftree, 83.

<sup>97</sup> Harris, 59.

- 1) The church was identified as “the Israel of the fulfillment.” The God of Israel was committed to achieve his ancient promises to His people that include the blessings of the Gentiles (Acts 3:25; 15:14-19; 28: 28; Luke 2:30).
- 2) The church now prayed in a Christocentric manner. Jesus was identified as the Savior (4:12); the author of life (3:15; 5:31); the one who would provide forgiveness and salvation (5:31; 2:17-39); and the coming judge (10:42). The church had been bought through his blood (20:27). He is the Lord who gives the Spirit (2:33).
- 3) The Spirit of prophecy (Joel 2:28) was now poured on all disciples enabling visions, dreams (7:55; 9:10-18; 10:10; 16:9-10; 18: 9-10), and prophetic wisdom (10:19; 13:2; 6:9; Luke 21:15; 16:7). The Spirit directed and empowered the church. The Spirit allowed new possibilities of prayer (2:4; 10:46; 19:6).
- 4) At almost every important point in the narrative of God’s redemptive plan, there was a mention of prayer. For example, the disciples prayed for the choice of Matthias to replace Judas (1:24). Peter and John prayed before the Samaritans (the first Gentile converts) could receive the Spirit (8: 14-17). Prior to his healing Paul was described as praying and receiving a fresh vision (9:11). While the Antioch church was in prayer and fasting the Spirit indicated they should set aside Paul and Barnabas for a mission to Galatia (13:2-3).<sup>98</sup>

An early conflict erupted for the disciples of Jesus as they went to the temple to pray. The Sadducees, responsible for the maintenance of the Temple in Jerusalem, had been the priests who secured the crucifixion of Jesus. However, the enthusiasm of the

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<sup>98</sup> M. M. B. Turner, “Prayer in the Gospel and Acts,” in *Teach Us to Pray: Prayer in the Bible and the World*, ed. D. A. Carson, 58-83 (London: Baker Book House, 1990), 73-74.

new Jewish sect threatened their prestigious position of power. The Sadducees arrested Peter and John because they were teaching that Jesus was the author of life and that He had risen from the dead (Acts 3:15). The Sadducees forbade them to teach in the name of Jesus (Acts 4:13-18).

Peter and John were imprisoned once again because the Sadducees considered them dangerous (Acts 5:17, 18). However, Luke narrated that on this occasion they were freed from jail by an angel of the Lord. The religious leaders sent to the jail for them but the apostles were no longer there. They were teaching once again in the temple courts. The high priest demanded that they stop preaching in the name of Jesus and keep silent. However the apostles responded boldly: “We must obey God rather than human beings!” (Acts 5: 29). The apostles were flogged and released (Acts 5: 41, 42). Amidst persecution the Apostles continue in the proclamation of the Gospel. When they faced conflict and persecution they joined together to pray. In spite of enduring hardships, hostility, riots, imprisonment, the Gospel continued to be proclaimed in many places. When the Apostles gathered to pray manifestations of the Holy Spirit were tangible (Acts 5:12, 15, 16).

Prayer and the ministry of the Word became the obligation of the twelve disciples as the number of believers increased (6:4). Prayer was carried out when commissioning laborers including Stephen and Phillip (6:6), Saul and Barnabas (13:3), and elders in the churches (14:23). The Samaritans received the Holy Spirit through prayer (8:15, 17). The Holy Spirit directed the actions of believers gathered in prayer (Acts 8:29). Peter raised Tabitha from the dead (9:40) and Paul healed Publius’ father and others who were sick in Malta (28:7, 8).

In several instances, the revelation of God's messages through dreams and visitations of angels among the early Christian communities is associated with prayer. Through a vision Ananias was asked to pray for Saul of Tarsus (9:11). An angel appeared to Cornelius as he prayed (10:4). An angel of the Lord freed Peter from prison (12:5, 12) while the church prayed. The early church turned to prayer when making important decisions (Acts 1: 24). The twelve disciples gave priority to "prayer" and ministry of the word (Acts 6:4). For the Apostles, prayer was just as important as the ministry of the word or preaching of the Gospel.<sup>99</sup>

Prayer references in the last chapters of Acts indicate God's consent in the universal mission carried out by Paul. Paul and his companions carried out Jesus' commands to pray vigilantly without ceasing. As Paul faced opposition, persecution, and suffering he continually prayed for himself and for the believers in the churches in the Gentile world as the epistles demonstrate. The prayers of the early believers stood in continuity with the Jesus' movement and its Israelite beginnings.<sup>100</sup> (See Appendix B for more Scriptures about Paul in prayer).

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<sup>99</sup> Plymale, 8.

<sup>100</sup> Turner, 83.

### CHAPTER 3

#### THE RELEVANCE OF THE BOOK OF ACTS TO PENTECOSTALS

Grant McClung asserts that a Pentecostal will refer to his spiritual heritage, not as based on the Azusa Street revival but as one that occurred in the Upper room in Jerusalem. McClung also links the Pentecostal experience to evangelism:

Humble believers of the twenty-first century—gathering for worship in the favelas of Sao Paulo, in the shantytowns of Nairobi, or in secret meetings across China’s rural village—may never visit Los Angeles, but they have traveled hundreds of times back to Jerusalem’s Day of Pentecost in the collective memories of their songs, stories, and sermons . . . Jesus Christ revealed to his disciples that the gift of the Holy Spirit was coming from the Father and was indispensable—even to the point of commanding them to stay in Jerusalem (Luke 24:49; Acts 1:4-5) until they received “power from on high” as the necessary equipping for witnessing to “the ends of the earth” (Acts 1:8).<sup>101</sup>

Scholars, both in mainstream Protestantism and Pentecostalism have stressed the “missionary empowerment aspect of Spirit-baptism in Luke Acts.”<sup>102</sup> H. Gunkel wrote two years before Parham’s Topeka Bible Studies about the reception of the Holy Spirit among the early disciples. He described it as an experience of supernatural power which was manifested in the speaking in tongues. Luke presents the work of the Holy Spirit as the one who initiates, empowers, and directs the church in its eschatological and worldwide mission.<sup>103</sup>

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<sup>101</sup> Grant McClung, ““Waiting on the Gift”: An Insider Looks Back on One Hundred Years of Pentecostal Witness,” *International Bulletin of Missionary Research* 30, no. 2 (April 2006): 64.

<sup>102</sup> Penney, *The Missionary Emphasis of Lukan Pneumatology*, 13.

<sup>103</sup> *Ibid.*, 15

The book of Acts mentions the Holy Spirit in more than fifty references.<sup>104</sup> The charismatic power and work of the Holy Spirit were manifested throughout the ministry of Jesus, and subsequently the Church carried out its evangelistic mission by the power of the same Spirit. Once anointed by the Spirit, Jesus endowed the disciples with power from on high by pouring out His Spirit so they could carry an evangelistic mission (2:33). The Spirit linked the ministry of Jesus to the ministry of the church. As a result, the early disciples went forth as Pentecostal witnesses “to the ends of the earth.” Luke encouraged his reader to maintain their confidence in the power of God and to remain faithful to the Gospel.

The modern Pentecostal movement interpreted Luke-Acts as a basis for the power and tangible manifestations of the Holy Spirit that occurred in several parts of the world around the beginning of the twentieth-century. This persistence is in alignment with Luke’s intention both in his gospel and in the Book of Acts. The Holy Spirit in Luke-Acts was not primarily a moral influence in order for believers to “keep the law” or “to lead moral righteous lives.”<sup>105</sup> For Michaels, the Spirit of Luke in Luke-Acts was a power “enabling believers to see, speak words they would otherwise be unable to speak, and perform mighty deeds that would otherwise lay beyond their abilities.”<sup>106</sup> Luke made accurate descriptions of supernatural manifestations as evidence of the active presence of the Holy Spirit amidst the community of believers.

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<sup>104</sup> Arrington, 31.

<sup>105</sup> Michaels, 544-561.

<sup>106</sup> Ibid.

Luke's theological interpretation of the life and ministry of both Jesus and the story of the early church was not just history.<sup>107</sup> Luke did not just "present an orderly account" (Luke 1:3) of events but he wrote to enhance the power of the Holy Spirit as manifested in the ministry of Jesus and in the ministry of the early Christians. Luke believed the infilling of the Holy Spirit gave the Apostles and the early believers the power for the proclamation of good news and for teaching, healing, and acts of compassion. Luke wrote what his eyes witnessed and the consequences of the infilling of the Holy Spirit among believers.

Luke's intention was both historical and theological. It is important to note that most biblical scholars now agree that narratives express the theological views and concerns of their authors. Pentecostal believers have through the years interpreted the manifestations of the Holy Spirit in Luke-Acts as the basis for their distinctive view of the baptism of the Spirit.<sup>108</sup> Biblical authors use narrative as a legitimate vehicle of theology.

The expansion, growth, and strengthening of the modern Pentecostal movement is undeniable. Since the beginning Pentecostals have been characterized by their passion for the word of God, an emphasis on a sanctified life, Christ-centered preaching, exuberant worship, and an evangelistic devotion.<sup>109</sup>

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<sup>107</sup> Arrington, 23

<sup>108</sup> Ibid.

<sup>109</sup> Grant McClung, ed., *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, NJ: Bridge Publishers, 1986), 25.

## Women in the Pentecostal Movement

It is important to note that the growth of the modern Pentecostal movement is attributed to the mobilization of women in the ministry.<sup>110</sup> Prior to the Pentecostal revival, the holiness movement strengthened women's rights in public ministry since they pointed to biblical equality for men and women. Mainly, three theological themes were emphasized. First, the theme of biblical equality in Galatians 3:28 erased gender differences and opened the way for women to have access to ministry. Second, the redemption argument meant that women were no longer under the curse associated with the Fall since Jesus Christ provided salvation for all. Lastly, the outpouring of the Spirit on men and women meant both were equally empowered for ministry.<sup>111</sup>

In the early twentieth century, several women were founders of Pentecostal denominations. Florence Crawford established the Apostolic Faith Mission in Oregon, and Aimee Semple McPherson, founded the International Church of the Foursquare Gospel (ICFG). Two African-American women, Magdalena Tate and Ida Robinson, founded churches and were ordained bishops in their Pentecostal denominations. Several women went out from the Azusa Street to work as evangelists and missionaries to different places within the United States and around the world: Africa (Liberia) and Asia (India).<sup>112</sup>

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<sup>110</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*. (Cambridge: Cambridge University Press, 2004), 273; L. Grant McClung, "Spontaneous Strategy of the Spirit," in *Azusa Street and Beyond*, ed. L. Grant McClung, 71-81 (South Plainfield, NJ: Bridge Publishers, 1986), 76.

<sup>111</sup> Vinson Synan, *The Century of the Holy Spirit: One Hundred Years of Pentecostal and Charismatic Renewal* (Nashville, TN: Thomas Nelson, 2001), 238.

<sup>112</sup> Estrela Alexander, "Introduction," in *Philip's Daughters: Women in Pentecostal-Charismatic Leadership*, ed. Estrela Alexander and Amos Yong, 1-15 (Eugene, OR: Wipf and Stock, 2009), 4.

In 1901, Agnes Ozman, a former Methodist, affiliated with the Assemblies of God, was the first to experience the baptism with the Holy Spirit with the manifestation of speaking in tongues at Charles F. Parham's Bethel Bible College in Topeka, Kansas. This event affirmed the doctrine that the manifestation of the Spirit baptism was speaking in tongues. Although in many Pentecostal-Charismatic circles today, the centrality of speaking in tongues as evidence of the Spirit baptism is refuted by some, it is pertinent to establish that a woman generated the doctrine of Spirit baptism among early Pentecostals. Agnes Ozman recalled the experience years later: "Mary the mother of Jesus was present . . . and received the Holy Spirit. That is a great encouragement to us women today. We know God who gave the women the languages spoken in them also is giving today."<sup>113</sup>

The Azusa Street Revival highlighted the importance of the empowerment of the Spirit for the work of the church and missions. The participation of women in evangelization, prophesying, ministering and prayer at the altar was the acceptable standard because it embraced the promise, "your sons and your daughters shall prophecy" (Joel 2: 28; Acts 2:17). During this initial stage, the evidence of the power of the spirit in the life of a believer was the proof for ministerial service.

Holiness churches interpreted the Scriptures in a way that justified women in ministry. For example, during the abolition movement, women spoke, preached, and debated in the public arena on behalf of the slaves. The ideas put forth challenged the ideas of predestined roles based on skin color or gender.<sup>114</sup> This contributed to a new approach to biblical interpretation leading to a more accurate reading of the text. Proof-

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<sup>113</sup> McClung, "Spontaneous," in *Azusa Street*, 77.

<sup>114</sup> Synan, 237.

texting lost credibility as a way to establish doctrine. Abolitionists began to argue on the basis of scriptural principles. This new approach required that passages be understood only in their legitimate contexts. Galatians 3: 28 was used as the focal theological point, that is, in Christ, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

In general, the Pentecostal movement placed emphasis on the power of ministry to do missions and the work of the church. In the early 1900s, Pentecostals viewed ministerial authority as rooted in the Spirit. Instead of “women should remain silent in the churches” (I Cor. 14: 34) the central scripture was “Your sons and daughters will prophesy” (Joel 2:28). Women were involved in praying for the evangelization of the world and for the repentance and conversion of the unsaved.

In spite of women praying and prophesying, not all Pentecostal churches have made a way for women to gain ministerial credentials for ordination. Inadvertently, Pentecostals moved away from an exclusive qualification of ministry based upon the Holy Spirit and added other qualifications for ministry.<sup>115</sup> As the credentialing process was established in many churches, women were denied or limited to basic credentials. For example, the first General Overseer of the Church of God, A. J. Tomlinson wrote, “that the good sisters sit in perfect freedom to preach the Gospel, praying for the healthy and the sick, testify, call, etc., but respectfully stay away from taking positions of

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<sup>115</sup> Gaston Espinosa, “Third-class Soldiers: A History of Hispanic Pentecostal Clergywomen,” in *Phillip’s Daughters: Women in Pentecostal-Charismatic Leadership*, Estrela Alexander and Amos Yong, ed. (Eugene, OR: Wipf & Stock, 2009), 95-111.

governmental affairs.”<sup>116</sup> In 1914 the Assemblies of God agreed that women could be ordained as evangelists and missionaries, but not in positions of ecclesiastical authority.

The participation of women continues to be widespread in Pentecostalism. Harvey Cox argued that women, more than men, were the principal carriers of the Pentecostal gospel to many parts of the world.<sup>117</sup> Early Pentecostals affirmed the same Spirit who was poured out on men also empowered women. In North American Pentecostalism, a hierarchical male clergy and a high degree of institutionalism still prevail.<sup>118</sup> On the other hand, Pentecostalism in Latin America seems to have the potential to bring about societal transformation since women have been granted or assigned to positions of authority previously for male bishops only.<sup>119</sup>

In the context of the global society of the 21st century, the bias toward an exclusive male leadership in the church and against women has overtones of inequality. Generally women make up more than 50% membership in many local churches. Pentecostal churches seem to perpetuate injustice towards women because they have not engaged in an official review of Scriptural and cultural standards and how these have negatively affected women in ministry. A more in-depth study of the tradition against women in ministry is greatly needed in order to catalyze changes in favor of the inclusiveness of women in ministry.

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<sup>116</sup> Lisa P. Stephenson, “Prophesying Women and Ruling Men: Women’s Religious Authority in North American Pentecostalism,” *Religion* 2, no. 3 (August 2011): 410-426 <http://www.mdpi.com/2077-1444/2/3/410/htm> (accessed February 21, 2015).

<sup>117</sup> Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Cambridge, MA: De Capo Press, 1995), 124-125.

<sup>118</sup> Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy Among the Oppressed* (Sheffield, UK: Sheffield Academic Press, 1993). 19.

<sup>119</sup> Anderson, 271.

## **Influence of Feminism in the Evangelical Church**

It is undeniable that the rise of the feminist movement in the twentieth century had a great effect on the social and cultural role of women. Gender studies have concluded that “women continue to face a range of multiple challenges relating to access to employment, choice of work, working conditions, employment security, wage parity, discrimination, and balancing the competing burdens of work and family responsibilities.”<sup>120</sup>

The importance of discussing feminism is due to the fact that many Pentecostal denominations did not endorse feminism, as did other conservative churches in the U.S.A. Lawless observed that Pentecostal female pastors, in their independent and outspoken manner, must not give the impression that they deny their role as a good wife and mother.<sup>121</sup> Most of the Pentecostal women she interviewed criticized the feminist movement and did not identify themselves as feminists. Latina women in the Assemblies of God generally reject the militant feminist movement because of its support of a liberal agenda.<sup>122</sup> In the same manner, many Pentecostal women do not consider themselves feminists in spite of advocating greater inclusion of women in the church.<sup>123</sup>

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<sup>120</sup> Asian Development Bank, “Women and Labour Markets in Asia: Rebalancing for Gender Equality,” 2011, 1-56, <http://www.adb.org/sites/default/files/pub/2011/women-labor-markets.pdf> (accessed January 14, 2015).

<sup>121</sup> Elaine Lawless, *Handmaidens of the Lord: Pentecostal Women Preachers and Traditional Religion* (Philadelphia: University of Pennsylvania Press, 1988).

<sup>122</sup> Espinosa, 109.

<sup>123</sup> C. Johns, personal communication, October 1, 2012.

David Roebuck discusses how the Church of God denomination promoted the role of woman as a wife and mother after World War II.<sup>124</sup> It was a time when feminist concepts seemed to threaten the domestic role of women and the integration of family life. The leadership of women was curtailed as a stance against feminist ideals of gender equality.<sup>125</sup>

In the U.S.A., the Women's Suffrage Movement of the early 20<sup>th</sup> century had a tangible effect in establishing the legal status of women. As societal and cultural changes in favor of women began to occur, women in ministry also questioned the established denominational structures that kept them restricted under the "stained glass ceiling."<sup>126</sup> Influential feminists in the Catholic Church argued that Christian history and theology had been mostly written from a patriarchal perspective.<sup>127</sup> Within Evangelical circles, male and female theologians expanded on the church's discriminatory practice toward women and sought to eradicate biblical language that fostered male dominance.<sup>128</sup>

In the same manner, several authors attempted to recover the voice of women writers and other references to women throughout church history. Elizabeth Clark researched female writings from the early church and other documents where women are

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<sup>124</sup> David Roebuck, *Limiting Liberty: The Church of God and Women Ministers 1986-1996* (PhD diss., Vanderbilt University, Nashville, TN, 1997), 171-172.

<sup>125</sup> Mark Chaves, *Ordaining Women: Culture and Conflict in Religious Organizations* (Cambridge, MA: Harvard University Press, 1997), 159.

<sup>126</sup> Susie Stanley, "Shattering the Stained Glass Window," in *The Wisdom of Daughters: Two Decades of the Voice of Christian Feminism*, ed. Reta Halteman and Kari Sandhaas (Philadelphia: Innisfree Press, 2001), 83-86.

<sup>127</sup> Mary Malone, *Women and Christianity: The First Thousand Years* (Maryknoll, NY: Orbis, 2000), 17-18.

<sup>128</sup> Nancy Hardesty, *Women Called to Witness* (Knoxville, TN: University of Tennessee Press, 1999), 57-65.

mentioned.<sup>129</sup> Ruth A. Tucker and Walter L. Liefeld wrote an extensive history on the contributions of women in different time periods of the church.<sup>130</sup>

The modern feminist movement in the U.S.A. has been divided into three historical periods or “waves.” First-wave feminism aimed to establish that women are human beings and should not be treated like property. Women engaged in social and political activism associated with the suffrage movement in the late nineteenth and the early twentieth century.<sup>131</sup> Leaders of this period included those who had campaigned for the abolition of slavery, such as Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony. Based upon their Quaker principles, these women upheld that men and women were equal before God. The first-wave feminism ended with the passing of the Nineteenth Amendment for women’s right to vote (1919). In several Latin American countries women gained the right to vote in the years from the 1940s to 1950s.

In 1949 Simone de Beauvoir wrote *The Second Sex*, in which she discussed the inferior treatment of women throughout history. Her book is regarded as an influential work of feminist philosophy and the starting point of the second phase of feminism also known in the 1960s as the women’s liberation movement.<sup>132</sup> The main thrust of this period was to campaign for the social, legal, political, and economic equality for women. In addition, several societal and cultural shifts altered women’s role. For example, labor saving devices (gas stove, washing machine, and refrigerator) freed women from

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<sup>129</sup> Elizabeth A. Clark, *Women in the Early Church* (Collegeville, MN: Liturgical Press, 1983).

<sup>130</sup> Ruth Tucker and Walter L. Liefeld, *Daughters of the Church: Women and Ministry from New Testament Times to the Present* (Grand Rapids, MI: Academie Books, 1987).

<sup>131</sup> Chaves, *Ordaining Women*, 45-46.

<sup>132</sup> Heather W. Reichgott, “What is Feminist Theology?” Voices of Sophia [blog], <http://voicesofphoia.wordpress.com/what-is-feminist-theology> (accessed February 10, 2015).

domestic chores. Birth control allowed women greater participation in the labor force. The Equal Rights Amendment, the National Association for Women (NOW), and other feminist endeavors helped to guard women against discrimination based on gender.

By the early 1990s, a new movement arose as a response to the perceived failures of some of the initiatives of second-wave feminism. Third-wave feminism assumed a critical stance toward the previous feminist movement, maintaining it had included only the concerns of middle class white women from Western Europe and North America.<sup>133</sup> This feminist movement emphasized how gender inequality interacted with racism, gay and lesbian issues, and colonization as a structure of domination.<sup>134</sup> Also known as post-structural feminism, the tendency of third-wave feminism is to examine the experiences among women of different races, cultural backgrounds, and sexual orientation.<sup>135</sup>

The feminist movement in general has influenced all sectors of society in most parts of the world. Feminism was discussed in theological circles. During the 1980s feminist theologians began to reconsider the traditions, practices, and scriptures from a feminist perspective.<sup>136</sup> Some of the aims of feminist theology have been to: (a) reinterpret the male-dominated language about God; (b) increase the participation of women among clergy; and (c), promote a biblical basis for a gift-based rather than a

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<sup>133</sup> Ibid.

<sup>134</sup> Patricia Hil, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (New York: Routledge, 2000).

<sup>135</sup> Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, MA: Harvard University Press, 1982); see also, Astrid Henry, *Not my Mother's Sister: Generational Conflict and Third-Wave Feminism* (Bloomington: Indiana University Press, 2004).

<sup>136</sup> Tucker and Liefeld, *Daughters of the Church*, 445-446.

gender-based ministry.<sup>137</sup> Views among Christian feminists are not identical although most agree God does not discriminate against women in ministry.<sup>138</sup> Currently, two basic views on the ministry of women prevail among Evangelicals: the complementarian, and the egalitarian.

In the 1980s, The Evangelical and Ecumenical Women's Caucus (EEWC) embraced a pro-choice stand and defended gay and lesbian rights. Women who were doctrinally conservative departed from the EEWC. Two groups were eventually formed, currently known as complementarian and egalitarian. Both are theologically conservative and members do not necessarily refer to themselves as feminists.

Complementarians believe men and women are equal in value but have different roles: men are to lead and women are to submit to the leadership of men. The Council on Biblical Manhood and Womanhood constitutes the complementarian organization. Complementarians advocate male priority and female submission. Some complementarian authors include: Wayne Grudem, Tim Keller, John MacArthur, C.S. Lewis, John Piper, and Elisabeth Elliot.

By contrast, egalitarians advocate a ministry based on the individual's spiritual giftedness and not on gender, socioeconomic class, or race. They conclude women can exercise leadership in the church. Furthermore, they support the ordination of women and roles of mutual respect and submission in marriage. The egalitarian organization, Christians for Biblical Equality promotes the biblical rationale for equality. Egalitarian

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<sup>137</sup> Mimi Haddad, "Egalitarian Pioneers: Betty Friedan or Catherine Booth?" *Priscilla Journal Papers* 20, no. 4 (Autumn 2006): 53.

<sup>138</sup> Annie Laurie Gaylor, *Woe to Women: The Bible Tells Me So* (Madison, WI: Freedom From Religion Foundation, 1981).

authors, such as Gilbert Bilezikian, Catherine Clark Kroeger, Gretchen Gaebalien Hull, and Janette Hassey, advocate the full participation of women in church ministry.

The tension between egalitarians and complementarians is the frequent complementarian critique that egalitarians have followed radical feminism. Haddad asserts that egalitarians are not secular feminists, but are linked to the first wave of feminists who defended Scripture, participated in missions, and labored for the abolition of slavery.<sup>139</sup>

In relation to the ordination of women, there is a broad spectrum of opinion among Evangelical churches. Churches have generally ordained male ministers. However, during the last century more Evangelical churches ordained women partly based on the Protestant ethos of priesthood of all believers. Some churches claim there are no examples of ordained women in the New Testament and continue to defend ordination for males only.<sup>140</sup> For Mark Chaves, women's ordination was mostly generated by external pressure on denominations from the equal rights movement in the mid-twentieth century.<sup>141</sup> Churches such as the Presbyterian, Methodist, Lutheran, Southern Baptist Convention, and Episcopal Church granted female ordination beginning in the 1950s. However, denominations that do not yet ordain women have a different approach, as in the case of several Pentecostal and Holiness groups. For these conservative groups, ordination is considered a part of the liberal agenda and consequently these denominations show not only a resistance to female leadership, but to modernity.

Churches may have members who are committed to an egalitarian view, but it is up to the

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<sup>139</sup> Haddad, 53.

<sup>140</sup> Chaves, *Ordaining Women*, 47.

<sup>141</sup> Ibid.

governing boards of each denomination to decide in favor or against the ordination of women.

In relation to women preparing as leaders in seminary, Hardesty discusses the different stages they may undergo.<sup>142</sup> Many women begin theological training unaware of the issues they will face in the church. A phase of conscientization takes place when women come to the realization of the existing gender barriers. However, with increased women enrollment, some positive changes have taken place. Seminaries have begun to appoint women faculty, professors have started to use inclusive language, and courses of women in ministry have been added to the curriculum. Now women come to understand there will be difficulties and that they may face ministry battles. Younger students may not be as zealous about gender issues because they have experienced a more egalitarian treatment in society. Seminaries may have different levels of acceptance to women in ministry.

In her book, *Closing the Leadership Gap*, Marie Wilson concludes that barriers to women's leadership continue as long as they are denied access to positions of authority.<sup>143</sup> The world has witnessed the vital importance of women in business, education, and government, as more power sharing has taken place.<sup>144</sup> A brief article from the *Nursing Standard*, reported that Rev. Sarah Mullaly told an audience how she instilled "an 'enabling and engaging' leadership style during five years as former chief

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<sup>142</sup> Nancy Hardesty, "Women and the Seminaries," *The Christian Century* 96, February 7, 1979, 122-123.

<sup>143</sup> Marie Wilson, *Closing the Leadership Gap* (New York: Penguin Books, 2007), 32.

<sup>144</sup> *Ibid.*, 137.

nursing officer.<sup>145</sup> She affirmed that more women should take on leadership roles in order to counterbalance macho culture.

In the case of Latin American nations, terms of gender equality have also impacted society and more women are participating in politics.<sup>146</sup> In several Latin American Countries about 50% of women integrate political positions of legislature (lower house), mayor, and council offices. In the religious sphere, Pentecostal women were known for exerting influential leadership as preachers, teachers, and missionaries. The political context of gender inclusiveness and the stimulus generated in thriving Pentecostal congregations could possibly exert influence on women pastors to engage in leadership.<sup>147</sup> As church leaders, women can most likely become agents of change as seen in women in the corporate world and women in impoverished settings.<sup>148</sup>

Sadly many Pentecostal churches still operate in a structure in which women are not full participants in leadership capacities. Even though Latina Pentecostals have contributed with a solid and spiritual leadership in their churches, there are still obstacles to overcome in order for them to gain equality in leadership with their male counterparts in the church. Women have learned to navigate a system which does not give them full

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<sup>145</sup> Sarah Mullaly, "More Women Leaders Will Help to Counteract Macho Culture," *Nursing Standard*, 23, no 13 (December, 2008): 8.

<sup>146</sup> Kristen Sample, "No Hay Mujeres: Latin American Women and Gender Equality," *Open Democracy* (February 2009), <https://www.opendemocracy.net/article/idea/no-hay-mujeres-latin-america-women-and-gender-equality> (accessed December, 2014).

<sup>147</sup> Erik Tryggestad, "As Churches Mature in the Global South, U.S. Christians Find Supporting Roles," *The Christian Chronicle* (2009), [christianchronicle.org/article/as-churches-mature-in-the-global-south-u-s-christians-find-supporting-roles](http://christianchronicle.org/article/as-churches-mature-in-the-global-south-u-s-christians-find-supporting-roles) (accessed November 29, 2014).

<sup>148</sup> Cynthia Lee Andruske, "Self-Directed Learning Projects of Women on Welfare as Political Acts," *Adult Learning*, 14 (2003): 13-16. See also, "Gender Equality and Development," *World Development Report 2012*, <http://siteresources.worldbank.org/INTWDR2012/Resources/7778105-1299699968583/7786210-1315936222006/Complete-Report.pdf> (accessed January 2015).

opportunities yet they advance in leadership and contribute to the edification of their churches and consequently the kingdom of God.

Latinas are making history and continue to make history within their denominational circles. There are stories of female ministers who work to build His kingdom. For example, in Honduras, Rev. Ana R. Díaz has a church of more than 2000 members. Women are setting examples to the younger Hispanic women who will walk closely in their footprints. Latinas are indeed hard-working, courageous, and engaged in raising the consciousness of gender equality in the church.

### **Women as Members of the Community of the Spirit in Luke-Acts**

Women are mentioned in Luke's Gospel more than in any of the books of the New Testament. Luke displayed Jesus' attitude towards women who were included among those who were disadvantaged and oppressed.<sup>149</sup> In spite of the objections and suspicions that could arise, Jesus was willing to teach them (Luke 10:38-42), and to admit them as His followers (Luke 8: 2-3). Luke showed how Jesus was considerate and supportive of women in distress by forgiving them (Luke 7: 36-50) and healing them (Luke 13:10-17). Women were present at His crucifixion and they followed those who laid His body in the tomb. Women were the first witnesses of His resurrection (Luke 24) and they carried the news to the apostles (Luke 24: 9).

Luke made references to the examples of women in the life and teachings of Jesus. The Kingdom of God was likened to a woman working with leaven (13:20-21). The annunciation showed Mary responding in gratitude to God (1:36-38). Elizabeth was filled with the Holy Spirit (1: 40-45). Anna rejoiced and prophesied over Jesus (2:26-38).

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<sup>149</sup> Mark Allan Powell, *What Are They Saying About Luke?* (Mahwah, NJ: Paulist Press, 1989), 93.

A woman was healed on the Sabbath (13:10-17). There is a reference to a woman who lost a coin (15:8-10). Luke made a list of women who followed Jesus (8:1-3). In the story of Mary and Martha (Luke 10: 48-52), Luke portrayed Jesus as defending Mary by affirming the right of women to learn the word as men do. Mary, the mother of Jesus, was portrayed as an ideal disciple (Luke 1:38). She underwent the test of discipleship (2:35), persevered in her faith, and became part of the apostolic community (Acts 1:14).

The Book of Acts portrayed women under a new light. Women were not excluded from baptism, the sign and seal of the covenant of grace (Acts 8:12; 16:15). After the ascension, the apostles gathered together to pray, “along with the women and Mary the mother of Jesus” (Acts 1:14). The Holy Spirit also descended upon them and Peter expounded that the prophecy of Joel about the outpouring of the Holy Spirit included women: “Your sons and *daughters* will prophesy” (Joel 2:28; Acts 2:18).

As the number of Jewish Christians grew in Jerusalem, women were mentioned. Acts 5:12-15 refers to the “men and women” who believed in the Lord and were added to the growing number of disciples. Hellenist widows were mentioned due to a conflict in the community of believers. They had been neglected “in those days” (Acts 6:1) when the number of disciples was increasing and distribution of food took place (Acts 6:1-7).

Tabitha (Dorcas) lived in Joppa and is mentioned as “always doing good and helping the poor” (Acts 9:36). She was either a widow or an unmarried virgin who worked for a living and was devoted to doing good works. Mary, the mother of John Mark seemed to be a wealthy widow who had a house large enough for people to gather in prayer (Acts 12:12). Priscilla was an artisan, a tentmaker, along with her husband Aquila. They were a couple on the move who carried the Gospel wherever they traveled

as artisans. They were teachers who explained the “way of God” more accurately to Apollos in Ephesus (Acts 18: 24-26). Priscilla was presented as expounding the Scriptures more accurately than Apollo (Acts 18:26). Paul mentioned her name as a co-worker and an important woman in the work of mission (I Cor. 16:9; Rom. 16:3; 2 Tim. 4:19). Ivoni Richter Reimer states that she stands as an equal to Aquila and she seems to be the only married woman for whom marriage poses no obstacle to the totality of her work in ministry.<sup>150</sup> When Paul looked for a place to pray in Phillipi, he found a group of God-fearing women by the riverside. These women accepted the gospel message, including Lydia, a merchant of purple cloth (Acts 16: 13, 14). In Berea, Paul taught at the Jewish synagogue where among those who believed were a good number of prominent Greek women (Acts 17:12). In Athens, Paul spoke in the meeting of the Areopagus to Stoic and Epicurean philosophers (17:22). When Paul left the council, several followed him and became believers, including a woman named Damaris who was associated with the Areopagus (17:34) and was probably a philosopher.<sup>151</sup> Richter Reimer notices that many “pagan women” felt attracted to the Christian faith because it gave them hope amidst the brutality of the political system of their day.<sup>152</sup> Luke made reference to Phillip’s four unmarried daughters in Caesarea who had the gift of prophecy (Acts 21:9). The daughter’s names were not given. However the male prophet who foretold of Paul’s arrest in Jerusalem was identified as Agabus (Acts 21:10).

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<sup>150</sup> Ivoni Richter Reimer, *Women in the Acts of the Apostles: A Feminist Liberation Perspective* (Minneapolis: Fortress Press, 1995), 219.

<sup>151</sup> Ibid., 247.

<sup>152</sup> Ibid.

Luke presented women in surprising way as they prayed alongside men, prophesied, and engaged in good deeds. According to Guthrie, Luke's intention was to show that the followers of Jesus were a community of the Spirit and that new opportunities were open to women.<sup>153</sup> Women were portrayed as playing a significant part in the spread of the Gospel.

...a leading part of the spread of the gospel was undertaken by women; sometimes in public or semi-public, as in the work of Priscilla, a Lydia, a Phoebe, a Syntyche; and sometimes in the women's quarters of the home or at the laundry. The opportunity of finding faith where they could be given an equality of status and a real sphere of service must have helped many women to put their trust in Jesus as Lord.<sup>154</sup>

Luke attempted to convey the inclusiveness of the Gospel message to both men and women, Jews and Gentiles, in order to stress the equality for all in God's plan of redemption, and their equal importance to the new community of the Spirit. Women in the biblical text of Luke-Acts were indeed pray-ers.

### **Persecution**

At times Pentecostals look at the early church in the book of Acts as an ideal and trouble-free church. However, Luke reported considerable conflicts among the early Christian communities. The church of the Twenty-first Century also faces hostile environments and in many regions in the world Christians undergo persecution. The world witnessed shocking videos of the massacre of Egyptian Christians in February 2015. The Islamic State of Iraq and Syria or ISIS orchestrated and filmed the dramatic mass killing of African Christians who refused to deny their faith. Western agencies use

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<sup>153</sup> Donald Guthrie, *New Testament Introduction* (Downers Grove, IL: Intervarsity Press, 1970), 91.

<sup>154</sup> Michael Green, *Evangelism in the Early Church* (Grand Rapids, MI: William B. Eerdmans, 1970), 118.

the term ISIS to refer to a terrorist group, once affiliated with Al Qaeda, but rebranded as ISIS around 2013. It is estimated that the group has up to 30,000 fighters including local supporters. Security officials affirm that more than 3000 individuals have left their homes in the West to join ISIS or other terror groups. The shocking news caused fear of future massacres but it also led to Egypt's largest Bible tract distribution of more than 1.5 million copies.<sup>155</sup>

Throughout the Book of Acts there are instances where the early believers experienced increasing opposition and hostility. Yet those believers demonstrated a daily consciousness of the dynamic presence of the Holy Spirit. They had received the infilling of the Holy Spirit and had witnessed the miraculous manifestations of God's power. The Holy Spirit guided and comforted them as they carried out the proclamation of the Gospel. Through the Holy Spirit, Christians were strengthened and encouraged (9:1), set apart for service (13:2), guided in their deliberations (15:28), and appointed as pastors (20:28).

For the early believers, the baptism of the Spirit was a dynamic reality in their daily lives, enabling them to face external adversities and to deal with conflicts in the church. Luke urged his readers to have confidence in the Spirit's power and His guidance. Christians were encouraged to maintain unity in the church and to live as Christians in an unbelieving and unfriendly world.

When Mary and Joseph brought Jesus to the Temple, Simeon broke out in joyous praise to God. Then Simeon told Mary that the child was "destined to cause the falling

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<sup>155</sup> Jayson Casper, "How Libya's Martyrs are Witnessing to Egypt," *Christianity Today*, February 23, 2015, <http://www.christianitytoday.com/ct/2015/february-web-only/how-libyas-martyrs-are-evangelizing-egypt.html> (accessed April 21, 2015).

and rising of many in Israel” (Luke 2:34) and that he would be opposed. The opposition would come from his own people (Israel) and Mary would also suffer to see the rejection of Jesus. Simeon compared it to a sword that would pierce her soul (verse 35).

Throughout the Gospel Luke portrayed Jesus undergoing rejection and predicting his death (4:28-29; 9:52-56). Luke also developed the theme of suffering for the disciples of Jesus (Luke 21:12-19).

The book of Acts also included stories of suffering and persecution for the followers of Jesus. Most probably Luke’s readers were also undergoing similar suffering and Luke might have wanted to encourage his readers.<sup>156</sup> Peter and John underwent arrest by the Sanhedrin (Acts 4:1-22); later they were placed in prison (5:18). In Jerusalem, the disciples were scattered under persecution (8:1) and Saul dragged men and women to prison (8: 1-3). Herod arrested some believers, then killed James with a sword and placed Peter in prison (12: 1-3). Silas, Barnabas and Paul also suffered persecution and imprisonment.

The martyrdom of Stephen was representative of the suffering of Jesus. The common elements in both their lives were the unjust trials, the scornfulness, the prophetic messages when facing death, the last prayers offering their spirits to God, and the prayers of forgiveness for their persecutors. Luke also compared the suffering of Paul and Jesus. They were both seized by gangs, struck, tried four times, jeered by the crowds, “away with him” (Luke 22:18; Acts 22:22), and deemed innocent three times.

Luke emphasized the presence of the Holy Spirit as helper in persecution (Acts 5:29-31). Peter and the other apostles, after a miraculous release from prison, defied the

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<sup>156</sup> Twelftree, 102.

high priest and the Sanhedrin with the announcement, “We must obey God, rather than men” (v. 29). Persecution surfaced after the appointment of seven leaders who would assist the apostles. These seven men were “full of the Holy Spirit and of wisdom” (Acts 6: 3). Stephen was the target of a new wave of opposition from certain members of the Jewish diaspora who “could not stand up against the wisdom [that] the Spirit gave him when he spoke” (6:10) and they decided to stone him to death. Like Jesus, Stephen commended his own spirit to God (7:59) and he asked forgiveness for his tormentors (7:60). A great persecution broke out in Jerusalem against the church and many believers were scattered throughout Samaria and Judea (Acts 8:1).

The book of Acts presents intense stories of rescue from persecution. Jesus promised wisdom and the help of the Holy Spirit when his disciples faced persecution for His name (Luke 12:11-12; Luke 21:15). Luke included vivid accounts of supernatural intervention for the rescue in the lives of Peter and John (Acts 5:17, 21; 12: 6-11); Paul and Silas (Acts 16:25); and men and women persecuted by Saul of Tarsus (Acts 9:1-22).

At the same time, Luke did not withhold distressing stories and even martyrdom as exemplified in the lives of Stephen, James, and even Paul. Luke’s writing conveyed the message that his followers were not going to be exempt from persecution and sorrow in serving Jesus. But Luke also included stories how God promises to intervene in the darkest hours and how his followers persevered in opposition. Jesus sent his disciples as “lambs before wolves” (Luke 10:3). Persecution is a result of following the rejected Christ and to be a follower of his name: “Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man” (Luke 6:22).

In a time where many Christians preach a gospel of prosperity, it is necessary to understand that the followers of Jesus will undergo suffering and persecution. Jesus prayed during the most difficult moments of his ministry. Stephen, the first Christian martyr prayed to Jesus the Intercessor whom he saw standing at the right hand of the Father (Acts 7:56). Christians are promised to receive help through the Holy Spirit. Jesus taught his disciples that authentic prophets of God suffered rejection and persecution as he sets to enter Jerusalem:

I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem! Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing (Luke 13:33-34)

Prayer and the presence of the Holy Spirit will strengthen the lives of believers under the fiercest circumstances of temptation, trials, and persecution.

## **Conclusion**

Luke emphasized Jesus at prayer and narrated how the disciples followed his example. He emphasized the work of the Spirit for the advancement and establishment of the new people of God. He continued the story of Jesus' deeds and teachings through a second volume that offered the most comprehensive and inclusive narrative of the new people of the Spirit (Acts 1:1).

Both Luke and Acts belong together and are special due to the continuity of redemption history.<sup>157</sup> Luke presented Jesus as the “fountainhead of Christianity,”<sup>158</sup> along with his disciples, their converts, and their experience with the Holy Spirit. In the book of

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<sup>157</sup> Conzelmann, 17.

<sup>158</sup> Stronstad, 1.

Acts, the major object of prayer was the gift of the Spirit.<sup>159</sup> Luke highlighted how the Spirit came according to God's determination to prayerful people.

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<sup>159</sup> Graham H. Twelftree, "Prayer and the Coming of the Spirit," *Expository Times* 117, no. 7: 271-276, (accessed February 14, 2015) *Academic Search Complete*, EBSCO host.

## CHAPTER 4

### PENTECOSTAL SPIRITUALITY IN HISPANIC CHURCHES AND THE IMPORTANCE OF PRAYER

This project aims to investigate Pentecostal spirituality in Latino/Hispanic churches by addressing the following questions: How is Pentecostal spirituality manifested in the Southern Hemisphere, specifically in Latin America? How does prayer influence the holistic mission of the church?

#### **Pentecostals as People of the Book**

Pentecostals embrace Scripture in a literal sense and are often criticized for their ‘pre-modern’ approach to studying the Bible.<sup>160</sup> Whether in Africa, Asia or Latin America, Pentecostals value Scripture as “the Word of God.” They place emphasis on hearing the Word, obeying the Word, and doing what the Word says. In the Catholic milieu of Latin America, new converts welcome the Bible as their fountain of instruction and guidance, since many were hardly ever introduced to the study of Scripture. Latino Pentecostals are aware of the transformation in their lives and commit themselves to a life of obeying the Word of God.

Kenneth Archer observes that early Pentecostals engaged in a pre-critical, text-centered approach to Scripture.<sup>161</sup> They believe in “plenary relevance” that the Bible

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<sup>160</sup> Julie Ma, “Pentecostal Evangelism, Church Planting, and Church Growth,” in *Pentecostal Mission and Global Christianity*, ed. Wonsuk Ma, Veli-Matti Karkkainen, and J. Kwabena Asamoah-Gyadu, 87-106 (Eugene, OR: Wipf and Stock, 2014), 88.

<sup>161</sup> Bobby Lynch and Kenneth Archer, “Listening to the South: Quichua-Ecuador Contributions to an Affective Pentecostal Hermeneutic,” ed. Vinson Synan, Amos Yong, and Miguel Alvarez, 111-119

contains all the answers to human questions and must simply be read, believed, and obeyed. Pentecostals see themselves as people of the book and their understanding of the book shapes their lives and their community experiences.<sup>162</sup> For Allan Anderson, Pentecostals approach Scripture with an inherent question, “How does the Bible relate to our daily experiences?”<sup>163</sup> Thus, Pentecostals read or interpret Scripture in a way that applies directly to their lives and circumstances. The Bible is prayed, sung, danced, preached and prophesied amidst their communities.

Yet, during the last three decades, there has been a proliferation of Pentecostal scholars engaged in postmodern hermeneutical methodologies. Their writings consider an involvement with current issues in biblical and theological studies. Included in Pentecostal scholarship are theologians from Africa, Asia, and Latin America.

### **Latino Pentecostals**

The Latino/Hispanic population continues to grow in the US and so are evangelical and Pentecostal churches all over the nation.<sup>164</sup> The growth of Hispanic churches is closely tied to the immigrant experience.<sup>165</sup> According to Elizabeth Dias, Latino evangelicals are one of the fastest growing segments of America’s churchgoers.

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(Orlando, FL: Charisma, 2016); see also, Kenneth Archer, *A Pentecostal Hermeneutic for the 21<sup>st</sup> Century* (London, UK: T & T Clark International, 2004), 133-134.

<sup>162</sup> Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal /Charismatic Spirituality* (Sheffield, UK: Sheffield Academic Press, 1999), 246.

<sup>163</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2014), 244.

<sup>164</sup> “Rise Of Hispanic Evangelical Church: Time Magazine Discusses Influence of Latinos in America’s Religion,” *Huffington Post*, April 10, 2013, [http://www.huffingtonpost.com/2013/04/10/hispanic-evangelical church\\_n\\_3055752.html](http://www.huffingtonpost.com/2013/04/10/hispanic-evangelical church_n_3055752.html) (accessed April 24, 2014).

<sup>165</sup> Elizabeth Dias, “The Rise of Evangélicos,” *Time*, April 4, 2013, <http://nation.time.com/2013/04/04/the-rise-of-evangelicos/> (accessed April 24, 2014).

Rick Warren, pastor of Saddleback Church, observed the Latino church growth is happening mostly among the Pentecostal or charismatic churches.<sup>166</sup> Venues for Latino churches are found in Anglo church buildings, storefronts, and even small living rooms. Dias visited Latino churches and reported:

All were fervent believers—they sang with hands high, danced during worship, and often brought their own tambourines and flags to Sunday services. They were charismatic and believed in miracles. They told me their stories over tamales and café con leche—how they converted, how God healed their physical illnesses, and how their churches became refuges from hunger and homelessness. To the mainstream American culture, and even other white evangelical churches, they were invisible. But they were hiding in plain sight.<sup>167</sup>

Traditionally two-thirds of the 52-million-plus Latinos in the US have been Catholic, but according to the Pew Forum on Religion and Public Life, that number could decrease to fifty percent by 2030, since many immigrants are joining evangelical Protestant congregations.<sup>168</sup> A good number of those who are joining evangelical churches are Catholic converts who have a desire for a more direct, personal experience of God.<sup>169</sup> The nation's religious landscape is being transformed by Hispanics in Pentecostal and charismatic traditions. More than ever, the renewal movement continues to expand among Latinos.

According to Luis Lugo, director of the Pew Forum on Religion and Public Life, there is a rise among the Latino population in relation to the high numbers who practice

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<sup>166</sup> Ibid.

<sup>167</sup> Ibid.

<sup>168</sup> Pew Hispanic Center, Pew Forum on Religion and Public Life “Changing Faiths: Latinos and the Transformation of American Religion,” 2007, <http://www.pewforum.org/files/2007/04/hispanics-religion-07-final-mar08.pdf>

<sup>169</sup> Ibid.

Pentecostal-influenced beliefs.<sup>170</sup> About two-thirds of Latinos are in ethnic churches that include Hispanic clergy, Spanish-language services and a majority of Hispanics in their congregation.

Latinos are bringing the “fiesta spirit” to church.<sup>171</sup> The distinctive Pentecostal practices of speaking in tongues, divine healing, and prophesying are much more common among Hispanics, both Protestant and Catholic, than among other white Evangelical churches. Darío Lopez stated that during Pentecostal services there are moments of encountering the God of Life and these are characterized by spontaneity, joy, fellowship, mutual acceptance, and emphasis on the Word. All of these elements give services a taste of “fiesta” where friends meet in a family context.<sup>172</sup> People who are marginalized in society find a place where they can openly express themselves through prayer, song, testimonies, and preaching. Pentecostal communities generate the formation of new relationships where differences vanish. Those in the shadows become missionaries and visionaries that dream beyond their present circumstances.<sup>173</sup>

Because this seems to be the “appointed time” for Hispanic Pentecostals, this ministerial project seeks to prompt church leaders into the importance of the practice of prayer. The population of Latino churches is mostly made up of first and second-generation immigrants. New converts could profit from a scriptural foundation on prayer in order to cultivate a deeper relationship with God. The main purpose of this study is to

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<sup>170</sup> Luis Lugo, “Event Transcript,” Pew Research Religion and Public Life Project, <http://www.pewforum.org/2007/04/25/changing-faiths-latinos-and-the-transformation-of-american-religion/> (accessed April 15, 2014).

<sup>171</sup> Darío López, *La Fiesta del Espíritu: Espiritualidad y Celebración Pentecostal* (Lima, Perú: Ediciones Puma, 2006), 29.

<sup>172</sup> Ibid, 29.

<sup>173</sup> Ibid, 34.

create awareness about Pentecostal spirituality and how to uphold prayer among Hispanic immigrants as they establish themselves in a new cultural milieu. Church leaders may need to model the essentiality of prayer. The criticality of prayer requires a concrete and practical response from the followers of Jesus Christ. Consequently, Hispanic immigrants can also be guided to establish solid prayer habits.

### **Hunger for Spirituality**

Materialism and humanism have dominated Western thinking. Individualism and independence are highly valued and reason is used as the primary way to understand reality. The Western worldview has placed God into a neat, predictable mold. Generally, Evangelicals have been driven by correct doctrinal assumptions. Charles Kraft stated there is a hunger for spirituality in Western societies.<sup>174</sup> Kraft concluded Evangelicals are beginning to sense “there must be more” and some may ask what is wrong with their powerless Christianity. Kraft considered that there is a reality beyond the rational, a spirit world that can be affected through prayer. By seeking the presence of God through prayer Christian disciples will receive the necessary power and authority to carry out ministry.

It would seem that modern Christians are embarrassed to preach a Gospel accompanied by power. Kraft relates how he underwent a paradigm shift, that is, from an Evangelical mindset to one who realized there was a spirit world.<sup>175</sup> The linear and rational characteristics of the western worldview practically do not sustain what cannot be scientifically understood.<sup>176</sup> On the other hand, there is a hunger for spirituality that is

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<sup>174</sup> Charles Kraft, *Christianity With Power: Your Worldview and Your Experience of the Supernatural* (Ann Arbor, MI: Servant Books, 1989), 7.

<sup>175</sup> Kraft, 34.

<sup>176</sup> Ibid., 25.

palpable among the younger generations. In many US cities, palm readers, spirit mediums, and New Age followers are alive and well.

While Evangelical churches have emphasized correct doctrine, Pentecostals have emphasized experience in their relationship with God. The emphasis on the supernatural in the Pentecostal-Charismatic tradition is relevant to help those that are seeking a closer experience with God through prayer. The millennial generation (those born from 1984-2002) possesses a greater openness to the supernatural than some of the previous generations. They have a genuine hunger for spiritual things even though they may be hostile towards the church and organized religion.

Stanley Grenz pointed out that if we want to connect with a postmodern generation, the gospel message must consider that the goal of human existence encompasses more than the accumulation of knowledge.<sup>177</sup> Postmodern minds are turned off by metanarratives and by modernity's endeavors to reduce faith in God to a series of theological propositions. On the other hand, postmodernists are deeply attracted to the mystery of the God who cannot be understood with the rational mind alone. In summary, the emphasis on the supernatural in the Pentecostal-Charismatic tradition is relevant to those that are seeking a closer experience with God to prayer.

Russell Moore of the Southern Baptist Convention, a denomination of 16 million members, calls for a fresh approach to ministry in an increasingly post-Christian America.<sup>178</sup> About one third of older Americans identify as evangelicals; however, among younger Americans, the number drops to one in ten. Church leaders need to build

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<sup>177</sup> Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids, MI: Eerdmans, 1996), 171.

<sup>178</sup> "Southern Baptist Leaders Calls for Fresh Approach," Jan Crawford, *CBS This Morning*, April 18, 2014, <http://www.cbsnews.com/videos/new-southern-baptist-leader-calls-for-fresh-approach> (accessed May 12, 2014).

community and engage with millennials in creative ways, for instance, through social media. It would seem that evangelicals no longer hold the “Moral Majority” but instead are a minority in an increasingly secularizing America.

### **Hispanics and Prayer**

Prayer is the topic of this ministerial project since it is crucial to advance this spiritual discipline in growing Hispanic churches. These churches are established amidst a secular, individualistic, and materialistic society. A great majority of these churches are composed of first, second, and third generation Latinos. Generally, prayer and fasting are common spiritual disciplines in the ethos of Pentecostal churches in Latin America. A major concern is that as immigrants assimilate into a growing secularizing culture, the personal emphasis on prayer may decrease. Thus, Hispanic churches could highly benefit from training sessions in order to better understand the biblical, theological, and spiritual dimensions of prayer and Pentecostal spirituality. Hispanic churches have the capability to impact the religious landscape and the spiritual fabric of the American nation.

For Samuel Rodriguez, President of the National Hispanic Christian Leadership Conference (NHCLC), the growing Hispanic community is able to provide the oxygen to the fire of Pentecost in America.<sup>179</sup> “This community—full of purpose, passion and promise—carries the anointing to preserve biblical orthodoxy, ignite a righteousness-and-justice movement, strengthen the firewall of holiness and humility, and project a kingdom-culture, multi-ethnic demonstration of the gospel.”<sup>180</sup> The Holy Spirit has been moving amidst the Pentecostal explosion in the Latin American nations. The same Holy

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<sup>179</sup> Samuel Rodriguez, “How God is Exploding Among Latinos,” *Charisma Magazines*, December 2012, <http://www.charismamag.com/spirit/revival/15089-gods-latino-explosion>

<sup>180</sup> Ibid.

Spirit is moving amidst Hispanic congregations that may go unnoticed by many American Christians.

In order to keep the vitality of prayer alive in Hispanic churches, it is essential for Hispanic Pentecostals to be knowledgeable about the value of their prayer tradition. Churches also need to be aware of the significance of prayer in the life of Christ and in the early church as described in the Book of Acts. It is beneficial for believers to have a biblical base for prayer and to comprehend how Jesus modeled prayer throughout his lifetime. Participants involved in a prayer project have the opportunity not just to practice personal prayer but also to increase an atmosphere of prayer in their home and church. In addition, prayer increases awareness to reach the unchurched and those in need.

I propose that Hispanic churches and their accentuation on the practice of prayer can be a contribution to a secularized society and to the state of prayerlessness in Evangelical churches. To teach others to pray is the consideration of this project.

### **Pentecostalism in Latin America**

Manifestations of the outpouring of the Holy Spirit occurred in many parts of the world during the early twentieth century including India, Los Angeles, Wales, Chile, Nicaragua, Guatemala, and Puerto Rico. At least half of classical Pentecostals in the world live in Latin America with an estimated 141 million adherents in the year 2000.<sup>181</sup> Pentecostalism in Latin America was not necessarily imported from North America, but had its own inception in Chile, Argentina, and Brazil.<sup>182</sup> Chilean Pentecostals and others referred to themselves as *criollo* (native) Pentecostals. This popular movement has

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<sup>181</sup> Anderson, 63.

<sup>182</sup> Ibid, 76.

transformed the religious landscape of the traditionally Catholic countries of Latin America. Edward Cleary observed that the Latin American soul is a Christian soul and Pentecostalism is one expression of this.<sup>183</sup>

Henri Gooren elaborates on the factors that have contributed to the “Pentecostalization” of society in Latin America. Early studies concluded that churches grew because they were closely-knit communities that helped people cope with industrialization and urbanization. Pentecostal groups seem to offer people unique resources that enable them to cope with personal and family problems, e.g., alcoholism, poverty and illness.<sup>184</sup> People make changes in their ethical behavior and they show an increase in personal discipline. The gifts of the Holy Spirit are also meaningful and relevant in Pentecostal communities.

A second factor for the growth of Pentecostalism is the egalitarian tendency to open free social space for the marginalized poor of Latin America.<sup>185</sup> Interestingly, some authoritarian Pentecostal pastors have followed a paternalistic leadership style after the *hacienda* (plantation, or estate) power relations. Although Pentecostals have been labeled as politically conservative, politicians are trying to court them for their votes in

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<sup>183</sup> Edward L. Cleary and Juan Sepúlveda, “Chilean Pentecostalism: Coming of Age,” in *Power, Politics and Pentecostals in Latin America*, ed. Edward L. Cleary and Hannah W. Stewart-Gambino, (Boulder, CO: Westview), 1998.

<sup>184</sup> Henri Gooren, “The Pentecostalization of Religion and Society in Latin America,” *Exchange* 39 (2010): 362, doi:10.1163/157254310X537025 (accessed March 23, 2014).

<sup>185</sup> David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Blackwell, 1990), 278.

Guatemala, Nicaragua, Venezuela, and Honduras.<sup>186</sup> There is an influence of Pentecostal language and music on public religious meetings and political rallies.<sup>187</sup>

A third observation of the spread of Pentecostalism is the gradual influence on civil society. Raúl Zibechi referred to Pentecostalism as the largest self-organized movement of the poor in the world.<sup>188</sup> Radio, television, and mass meetings transmit prayers, Pentecostal music, and enthusiastic shouts of approval by the audience. David Martin observed that Pentecostalism has the potential to eventually erode the persisting colonial remnants in Latin American societies.<sup>189</sup>

Fourthly, it seems that there is an upward mobility among Pentecostals. A growing number of groups emphasize a prosperity gospel, that is, the belief that God's blessings will be poured on believers who lead a righteous life, give tithes to the church, and have a solid faith. A fifth factor that contributes to an increase in Pentecostals is the change in gender relations. The average Pentecostal church attendant is usually under thirty, more often female than male, and of a low to lower middle- class background. Women seem to become more independent in the home and in the public domain. Males

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<sup>186</sup> Roberto Zub, *Protestantismo y participación política* (Managua, Nicaragua: CIEETS/UENIC, 2002).

<sup>187</sup> Gooren, "The Pentecostalization of Religion and Society in Latin America," 362.

<sup>188</sup> Raúl Zibechi, "Pentecostalism and South America's Social Movements," *Americas Program*, Upside Down World, <http://upsidedownworld.org/main/international-archives-60/1529-pentecostalism-and-south-americas-social-movements> (accessed March 10, 2014).

<sup>189</sup> Martin, *Tongues of Fire*, 107-109.

shift away from drinking, gambling, and adulterous relationships.<sup>190</sup> Pentecostalism is considered a main social force against machismo.<sup>191</sup>

Pentecostal churches believe that the Holy Spirit empowers women because it is seen clearly in the New Testament: “I will pour out my Spirit on all people. Your sons and *daughters* will prophesy” (Acts 2:17). Women participate in services and in Latin America quite a few women pastor growing churches. For example, according to the national Church of God Bishop in Honduras several female ministers are currently pastoring churches of more than 200 members and one female pastor has a church of more than 3000 members.<sup>192</sup> Several scholars agree that the participation of women has been widespread in Pentecostalism.

### **Pentecostal Spirituality**

Currently Pentecostal churches represent the largest Protestant group in the world and their spirituality has influenced every branch of Christianity. Bradley P. Holt describes Pentecostal or charismatic spirituality as one that focuses on the love of God which is perceived to be present and active.<sup>193</sup> Steve Land defines spirituality as “the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices.”<sup>194</sup> Spirituality is the lived experience of “the

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<sup>190</sup> Stephen Offutt, “The Transnational Locations of Two Leading Evangelical Churches in the Global South” *Pneuma* 32 (2010): 390-411.

<sup>191</sup> Elizabeth Brusco, “*The Reformation of Machismo: Evangelical Conversion and Gender in Colombia*” (Austin: University of Texas Press, 1995), 28-29, 61-64.

<sup>192</sup> Pedro S. Guardado, interview by author, Tegucigalpa, Honduras, October, 2014.

<sup>193</sup> Holt, *Thirsty for God*, 142.

<sup>194</sup> Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 3.

whole of one's spiritual...experience, one's belief, convictions, and patterns of thought, one's emotions and behavior in respect to what is ultimate, or God."<sup>195</sup>

The trademarks of Pentecostal spirituality include religious practices, such as worship, prayer, missions, and individual religious experience such as Spirit baptism, and gifts of the Spirit. For Daniel Albrecht, Pentecostal spirituality fosters a deep and mystical, piety that emphasizes the immanent sense of the divine.<sup>196</sup> The belief system accentuates an understanding of the "gifts of the Spirit." The "Spirit baptism" appears and operates as normative in the life of Pentecostal churches.

For classical Pentecostals, the practice of speaking in tongues is experienced as an assurance of God's love and a form of surrender to God.<sup>197</sup> Answers to prayers for healing emphasize the presence of God amidst the congregation. Holt states that the traditional suspicion of education and intellectual endeavor in early Pentecostalism has diminished but "there is still a sense that the anointing of the Spirit is more important than academic degrees for leadership."<sup>198</sup>

There are key elements of Pentecostal spirituality or of a Pentecostal worldview that can be observed across many global contexts and denominational traditions. According to James Smith, a Pentecostal worldview has something powerful to say to the academy because Pentecostal spirituality is not just a compartmentalized way of being

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<sup>195</sup> Anne E. Carr, *Transforming Grace* (San Francisco: Harper and Row), 201-202.

<sup>196</sup> Daniel E. Albrecht, "Pentecostal Spirituality: Ecumenical Potential and Challenge," *Cyberjournal for Pentecostal-Charismatic Journal*, [http://www.pctii.org/cyberj/cyberj2/albrecht.html#N\\_4\\_](http://www.pctii.org/cyberj/cyberj2/albrecht.html#N_4_) (accessed May 7, 2014).

<sup>197</sup> Holt, 142.

<sup>198</sup> Ibid.

religious.<sup>199</sup> The practices of a Pentecostal spirituality carry over into the everyday life of believers in such a way that the Pentecostal faith involves not only “speaking in tongues” but also “thinking in tongues.”<sup>200</sup> For Smith, a Pentecostal spirituality is embedded within a Pentecostal worldview. For James Olthius, “A worldview (or vision of life) is a framework or set of fundamental beliefs through which we view the world and our calling.”<sup>201</sup> A worldview manages reality and judges what order is and what disorder is. It is the pivotal point on which a person’s everyday thinking and behavior turns.

A Pentecostal worldview disposes its adherents to conceive or comprehend the world under a “Spirit-charged construal.”<sup>202</sup> There are a variety of spiritual practices that carry within them an understanding of Pentecostal worship. During a service, it is common for people to raise their hands, clap, and dance. Amidst enthusiastic worship, congregants may sing, shout, walk or even run in the meeting space. Uplifted arms and hands are expressions of surrender to God. Many responses are unplanned and may occur spontaneously at any point in the service.

A Pentecostal worldview manifests a radical openness to God.<sup>203</sup> To have a deep sense of expectation of God doing something new is what lies at the heart of Pentecostal spirituality.<sup>204</sup> Pentecostal communities are characterized by an emphasis on the ministry of the Holy Spirit. A blog posted by Jackie Johns describes the signs of a Spirit-filled

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<sup>199</sup> James K.A. Smith, *Thinking in Tongues* (Grand Rapids, MI: William B. Eerdmans, 2010), 30.

<sup>200</sup> Holt, 25.

<sup>201</sup> James H. Olthius, “On Worldviews,” *Christian Scholar’s Review* 14 (1985): 155-156, <http://www.freewebs.com/jamesolthuis/OnWorldviews.pdf> (accessed March 20, 2014).

<sup>202</sup> Smith, 30.

<sup>203</sup> Ibid, 12.

<sup>204</sup> Smith, 33-34.

church: exuberant praise, deep fellowship, unbounded love, devotion to the Word and sound doctrine.<sup>205</sup> For Jack Deere,

The book of Acts is the best source that we have to demonstrate what normal church life should be like when the Holy Spirit is present and working in the church...a church that has a passion for God, is willing to sacrifice—even to the point of martyrdom—and is a miracle-working church.<sup>206</sup>

In practice Pentecostal worship is shaped by openness to surprise and to the working of the miraculous. A Pentecostal service makes room for God to be heard (in tongues, prophecy, and in the word of wisdom) and for God to work (to heal, to transform). Worshipers respond in different ways to the presence of the Holy Spirit of God in their midst. For Pentecostals, God's Spirit is free to move among them with signs and wonders.

In addition, Pentecostal spirituality considers a sense of the presence of the Spirit of God in culture and creation. It is marked by a deep sense of the Spirit's immanence.<sup>207</sup> "The sense that all creation—nature and culture—is charged with the presence of the Spirit is implicit in the prayers and practices of Pentecostal spirituality."<sup>208</sup> In the same manner, Pentecostal spirituality is concerned with the presence in the world of other spirits. There is a sense of spiritual oppression caused by the work of supernatural forces. In order to overcome oppression, Pentecostals refer to prayer in the modality of spiritual warfare as stated in Ephesians 6:12: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and

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<sup>205</sup> Jackie David Johns, Facebook post, March 20, 2014, <https://www.facebook.com/jackie.d.johns> (accessed March 20, 2014).

<sup>206</sup> Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids, MI: Zondervan, 1993), 114.

<sup>207</sup> Smith, 40.

<sup>208</sup> *Ibid.*, 41.

against the spiritual forces of evil in the heavenly realms.” Prayer and worship are considered ways to resist evil forces. Although North American Pentecostalism has neutralized this emphasis, spiritual warfare is a primary factor in the phenomenal growth of Christianity in Asia, Africa, and Latin America.<sup>209</sup>

A Pentecostal spirituality affirms the goodness of embodiment and materiality. For example, Pentecostals believe in healing of illness and disease, as a gift of the Holy Spirit. The message of Jesus was a message of liberation from sin, oppression, and poverty (Luke 4: 18-19). Sin and oppression can include illness and disease. Pentecostal spirituality values the whole person since God cares about our bodies.<sup>210</sup> For King, the affirmation of bodies and materiality is a deconstruction of fundamentalist dualism.<sup>211</sup> There is a sense that a Pentecostal worldview values the whole person and it is concordance with God’s affirmation of the goodness of material creation (Gen. 1:27).<sup>212</sup> Pentecostals are not just passive recipients but engage actively in worship.

Pentecostal spirituality is rooted in affective and narrative practice.<sup>213</sup> Pentecostals emphasize “experience” in contrast to a rationalistic evangelical theology which cultivates an intellectual relation to God. Knowledge for Pentecostals is rooted in the heart. The affective is encountered in the narrative. Cheryl Johns proposes that the emphasis on the oral-narrative allows Pentecostalism to engage in a personal and social

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<sup>209</sup> Smith, 41.

<sup>210</sup> Ibid., 43.

<sup>211</sup> Ibid.

<sup>212</sup> Ibid.

<sup>213</sup> Ibid.

critique and at the same time allows the participation of everyone.<sup>214</sup> Pentecostals share testimonies from their personal encounters with the Spirit of God. The story serves as a hermeneutical approach and it is a way to inform and explain the Pentecostal life.

### **Pentecostal Scholarship**

In relation to scholarship, Pentecostals were criticized for not producing academic literature. Most early Pentecostal theologians did not have the benefits of formal academic theological training and were labeled as being anti-intellectual and opposed to learning.<sup>215</sup> Pentecostals criticized academic education because it could lead people away from the Bible. Yet Pentecostals established Bible training institutes in their denominations. In 1956 Church of God historian, Charles W. Conn stated, “we have prayed, preached, fasted, and urged much, but have written little.”<sup>216</sup> Arlene Sánchez-Walsh stated that early Pentecostalism was considered “anti-intellectual, anti-rational, ahistorical, and non-liturgical.”<sup>217</sup> It was even considered a religious subculture and morally dangerous due to the uninhibited responses during prayer and spiritual manifestations. Men and women fell to the floor in close proximity to one another, under the power of the Spirit, an experience referred to as “slain in the Spirit.”<sup>218</sup> The alleged carnality of Pentecostalism was considered heretical. For example, a delegation of

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<sup>214</sup> Johns, *Pentecostal Formation*, 9, 19, 58.

<sup>215</sup> Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (New York: Oxford University Press, 2013), <http://www.questia.com/read/121501082> (accessed April 25, 2014).

<sup>216</sup> Charles Conn, *Pillars of Pentecost* (Cleveland, TN: Church of God Publishing House, 1956), 34.

<sup>217</sup> Arlene M. Sánchez-Walsh, *Latino Pentecostal Identity: Evangelical Faith, Self, and Society* (New York: Columbia University Press, 2003), 5.

<sup>218</sup> Sánchez-Walsh, 5.

California evangelical ministers aimed to ban Aimee Semple McPherson from preaching in Britain arguing she could cause an outbreak of mental illness.<sup>219</sup>

Early Pentecostals depended on what the Holy Spirit did and were not concerned about producing systematic theology or studying biblical criticism. There was a sense that the Holy Spirit would lead to revelation and no books were needed besides the Bible. However, in the last 30 years there has been an emergence of Pentecostal scholarship.<sup>220</sup> The number of Pentecostal scholars has increased as well as the number of Pentecostal studies in the theological academy. There are a number of journals including *Pneuma*, academic societies, such as the *Society for Pentecostal Studies*, and institutions of higher education established among Pentecostals.<sup>221</sup>

### **Guided By The Holy Spirit**

The Spirit baptism was central to the Pentecostal message and so was the emphasis on evangelism and missions. The belief on the imminent return of Christ moved the early Pentecostals to carry the Gospel to the ends of the earth. The missionary and evangelistic vision was essential in sending forth missionaries all around the globe.<sup>222</sup> According to Vinson Synan, as far as theology was concerned, Pentecostals did not necessarily form a unified doctrine. They had different emphases in their beliefs and theology ranging from Wesleyan-holiness, to Reformed, and Unitarian.<sup>223</sup>

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<sup>219</sup> Ibid.

<sup>220</sup> Wolfgang Vondey and Martin William Mittelstadt, *The Theology of Amos Yong and the New Face of Pentecostal Scholarship* (Leiden, Netherlands: Brill), 5.

<sup>221</sup> Ibid.

<sup>222</sup> Ibid., 10.

<sup>223</sup> Vinson Synan. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: William B. Eerdmans, 1997), 7.

Smith notes that the Pentecostal worldview is committed to ministries of empowerment and social justice with a preferential option for the marginalized.<sup>224</sup> Smith calls for Pentecostals to engage in a critical reflection on who they are and to a deconstruction to what they have become in order to regain an eschatological and prophetic vision. For Smith, Pentecostals cannot forget the poor and the weak of the world (I Cor. 1:27).<sup>225</sup>

George O. Wood, the General Superintendent of the General Council of the Assemblies of God (AG) states that the baptism of the Spirit is for the empowerment of believers for life and service. For Wood, the enduring evidence of the Spirit baptism results in believers engaged in evangelism and outreach as in Acts 1:8. If believers do not demonstrate fruitfulness, they contradict the mission of the Holy Spirit.<sup>226</sup>

It is common in Pentecostal communities to allow the Spirit to guide believers in the understanding of the word. Kenneth Archer affirms that, “Pentecostals require a hermeneutical strategy that involves an interdependent tridactic dialogue between Scripture, the Spirit and community resulting in a creative negotiated meaning.”<sup>227</sup> The role of the Holy Spirit is to lead and guide the community in understanding the present meaningfulness of Scripture. Pentecostals engage in a hermeneutical strategy that differs from both the Liberal and the Fundamentalists methodologies.<sup>228</sup>

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<sup>224</sup> Smith, 45.

<sup>225</sup> Ibid, 46.

<sup>226</sup> George Wood. “What George O. Wood Really Thinks About Pentecostals Speaking in Tongues,” *Charisma Magazine*, <http://www.charismamag.com/spirit/church-ministry/20268-what-george-o-wood-really-thinks-about-pentecostals-speaking-in-tongues> (accessed April 25, 2014).

<sup>227</sup> Archer, *A Pentecostal Hermeneutics*, 191.

<sup>228</sup> Archer, 2-3.

## **Pentecostals and Participation in the Public Sphere**

Amos Yong notes that Pentecostals in Latin America are increasingly participating in neighborhood organizations in order to improve the living conditions of their communities.<sup>229</sup> Guatemala had two Pentecostal presidents, Efraín Ríos Montt (1982-1983) and Jorge Serrano (1991-1993), and although both were removed from office, their participation in politics anticipated that more Pentecostals would participate in the public sphere. Many Pentecostals will undoubtedly run for public office and many will be elected to government positions.<sup>230</sup> Pentecostals are voting and this signals an emerging sociopolitical consciousness. For example, in Guatemala more Pentecostal churches are becoming involved in relief work.

For Yong, Pentecostalism in Latin America is not yet a politicized faith. Generally, Pentecostals are focused on eschatological salvation or on a gospel that God blesses the individual. Pentecostals are motivated by a fervent moralism, a conviction that God punishes the unjust, and they are aware of the images of the Old Testament of people struggling against injustice.<sup>231</sup> On the other hand, Bernardo Campos considers that Pentecostals can choose to become active players in civil society or politics.<sup>232</sup> He regards that Pentecostalism will contribute significantly to decision-making in the region's social system.<sup>233</sup>

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<sup>229</sup> Amos Yong, *The Spirit Poured Upon All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic), 37.

<sup>231</sup> Rowan Ireland, *Kingdoms Come: Religion in Brazil* (Pittsburgh, PA: University of Pittsburgh Press, 1991), 107.

<sup>232</sup> Bernardo Campos, "In the Power of the Spirit: Pentecostalism, Theology and Social Ethics," in *The Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America*, ed. Benjamin F. Gutierrez and Dennis A. Smith, 41-50 (Arkansas City, KS: 1996), 49.

<sup>233</sup> Ibid.

## Pentecostals and Prayer

The one common element for early Pentecostals was their emphasis on prayer since they believed that being in constant communion with God meant prayer and intercession for daily living. For example, the Latin American Bible Institutes founded in 1926 (California and Texas) included in their moral codes or Discipline: “Every student must maintain communion with God.”<sup>234</sup> Prayer is essential in order to maintain a Pentecostal worldview. Miller and Yamamori wrote:

...there is something personal and primitive about the prayers of Pentecostals. They tend to flow from the heart, expressing spontaneous feelings of praise as well as the deepest anguish of the heart. Sometimes these prayers are focused on an individual's needs, other times on those of loved ones, the congregation, the community, or the world. And, not infrequently, prayer is a potpourri of needs and thanksgiving, personal and public.<sup>235</sup>

For Pentecostals, prayer becomes a collective experience, and the needs of others are raised in prayer before the entire community. Prayer has an empowering quality since shared burdens are no longer individual struggles. The results are left to God. The believer is liberated to continue with the daily tasks of life.<sup>236</sup>

Charles Haavik concluded prayer may be a point of contact between Pentecostals and millennials or people with a postmodern worldview.<sup>237</sup> To the postmodern mind, the structured church service may represent a rigid and authoritarian institution. If the church tries to make everyone fit into a mold and to teach doctrinal precepts, the more will the

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<sup>234</sup> Sanchez-Walsh, 59.

<sup>235</sup> Donald Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Los Angeles: University of California Press, 2007), 145.

<sup>236</sup> Ibid.

<sup>237</sup> Charles Elias Haavik, “Joyful in My House: Introducing Postmoderns to the Life of Prayer,” (D. Min diss., Assemblies of God Theological Seminary, 2006), 8-9.

church be rejected by a postmodern mindset. Millennials are seeking a deeper sense of intimacy with God. The version of an aloof God or of Jesus in a vacuum does not attract the millennial generation.<sup>238</sup> They are seeking out a more authentic faith that is integrated into all areas of life and not compartmentalized. Hispanic churches also face the challenge of helping children and youth so they will remain in church during their adult years. In the U.S.A. almost 60 percent of millennials from a Christian background have dropped out of going to church and about 50 percent have been frustrated by their faith.<sup>239</sup>

It is significant that early Pentecostals rejected the rational modernity of the Enlightenment. Pentecostals exhibited a distrust of reason, secular rationalism, and ideologies that disregarded Scripture.<sup>240</sup> Pentecostals sought religious experience and were not interested in dogma: they spoke in tongues in the same way the Apostles had done on the feast of Pentecost. Pentecostals reached out to a transcendent God beyond the scope of words.

Harvey Cox states that the religious experience of Pentecostals filled a vacuum left by modernity's quest for reason.<sup>241</sup> While fundamentalists sought a rational or scientific control over faith, Pentecostals stressed inclusiveness, love, and compassion.

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<sup>238</sup> "Three Spiritual Journeys of Millennials," *Barna Group*, May 9, 2013, <https://www.barna.org/barna-update/millennials/612-three-spiritual-journeys-of-millennials.html#prodigals> (accessed May 12, 2014).

<sup>239</sup> "Five Reasons Millennials Stay Connected to Church," *Barna Group*, September 17, 2013, [www.barna.org/barna-update/millennials/635-5-reasons-millennials-stay-connected-to-church#.U3EimuZdWCI](http://www.barna.org/barna-update/millennials/635-5-reasons-millennials-stay-connected-to-church#.U3EimuZdWCI) (accessed May 12, 2014).

<sup>240</sup> Pedro Moreno, "Rapture and Renewal in Latin America," *First Things* 74 (June/July 1997): 31-34, <http://www.leaderu.com/ftissues/ft9706/articles/moreno.html> (accessed January 8, 2014).

<sup>241</sup> Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Cambridge, MA: De Capo Press, 1995), 103-108.

Mainline denominations despised Pentecostals and their beliefs in miracles and gifts of the Spirit.<sup>242</sup>

According to Donald Miller and Tetsunao Yamamori, Pentecostals believe in healing and in deliverance or casting out demons as Jesus did.<sup>243</sup> In addition, they note that for a Western mindset or for people who operate on assumptions of empirical evidence, the tendency is to dismiss the reality of demons. Generally, Pentecostals believe they are in a spiritual battle and acknowledge that there are battles to be fought on different fronts, for different reasons, and with varying degrees of intensity. For Pentecostals spiritual battles are real, even though they cannot physically see the attacker. Besides spiritual battles, believers understand they face a worldly battle, and a battle within themselves.

Miller and Yamamori argue that Pentecostalism is ironically postmodern or post-Enlightenment.<sup>244</sup> Pentecostals are experience-oriented and suspicious of theological dogmas that substitute for direct encounters with the holy. Pentecostalism encourages people “to merge mind and body into a unified expression that honors emotional and physical expressions as integral elements of worship.”<sup>245</sup> Pentecostalism appeals to many people because it fills the void of the ecstasy deficit that characterizes contemporary life. Miller and Yamamori classify Pentecostalism as a renewal movement characterized by seeking a direct experience with the holy, breaking away from hierarchical authority,

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<sup>242</sup> Karen Armstrong, *The Battle for God* (New York: Random House, 2000), 180-182.

<sup>243</sup> Miller and Yamamori, 154.

<sup>244</sup> Ibid.

<sup>245</sup> Ibid., 142.

encouraging lay participation, and manifesting a preference for experience over theological dogma.<sup>246</sup>

Pentecostals follow the Spirit's leading in their church services. Instead of a structured liturgical service a typical Latin American Pentecostal service includes singing, shouting, clapping, and dancing. "As the service begins, the congregants become deeply immersed, their eyes closed, some crying, others singing at the top of their voice or 'speaking in tongues,' and still others lifting faces and hands toward heaven."<sup>247</sup> Shouts of praise and clapping abound as the pastor preaches or as responses to testimonies and answered prayers. There is no clear beginning of the service, and usually no clear end.

For Haavik, Pentecostalism's focus on experience and authentic encounter with God is attractive to postmodernists.<sup>248</sup> The emphasis on the mystery of God that transcends human knowledge appeals to a generation weary of attempts to reduce spirituality to propositional truth. Many newcomers to a Pentecostal service appreciate the environment of openness to spiritual things, direct experience, and communally discovered truth.

Generally, among Hispanics there is a much more open attitude toward public expression of emotions in comparison to the white, middle-class American culture. For newly arrived immigrants the church becomes one of the few places where they are free to laugh and cry and shout and sing. These emotional expressions become evident at many points during a Pentecostal service. Tears often accompany the spontaneous

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<sup>246</sup> Ibid., 128.

<sup>247</sup> Moreno, 31-32.

<sup>248</sup> Haavik, "Joyful in My House," 8-9.

prayers of congregants. People share their testimonies of being saved by God from drugs, alcohol, or depression.

In a Pentecostal church, immigrants undergoing culture shock and racism can freely express their emotions loudly and physically without anybody looking down on them. These Latino churches have a welcoming environment and many times the pastors are from the same neighborhoods and socioeconomic backgrounds as the congregants, making them easier to approach and relate to.<sup>249</sup> In conclusion, Pentecostalism is less prone to the dry intellectual faith (theological formulas and creeds) than evangelical or mainline protestant churches. Services are more fluid as the participants anticipate listening to God's voice and to be "led by the Spirit."

### **Prayer and the Holistic Mission of the Church**

Generally, Pentecostals are satisfied and comforted in prayer for their personal need and for those in their communities. It can be said that Pentecostals have remained within the four walls of their church and have been very cautious about expressing their public opinion on political matters.<sup>250</sup>

The evangelical community in Latin America has approached sociopolitical issues with discretion. Both Evangelicals and Pentecostals considered that the preaching of the Gospel should not be mixed up with politics or that sociopolitical issues should not be mentioned from the pulpit.<sup>251</sup> Church leaders are aware of social inequalities and

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<sup>249</sup> Bruce Wallace, "The Latino Pentecostals," *Drew Magazine* (Fall 2008) <http://www.drewmagazine.com/2008/09/the-latino-pentecostals/> (accessed May 12, 2014).

<sup>250</sup> Robert Davis, "What About Justice?" *Transformation: An International Journal of Holistic Mission Studies* 26, no. 2 (April, 2009): 89-103.

<sup>251</sup> Miguel Alvarez, "A Century of Pentecostalism in Latin America," a paper presented at the Empowered 21 Conference, Quito, Ecuador, November 4, 2014.

corruption in government; but Evangelical leaders discuss political matters among themselves and not in a public manner. Pentecostals have not taken a critical stand on the role of the church and social responsibility. They might have social outreaches to help the poor, such as distribution of food or medical missions, but do not denounce injustice. Evangelicals and Pentecostals in Latin America have emphasized personal evangelism and personal piety. They have steered away from political activism or political participation. According to Eldin Villafañe, Pentecostals must see themselves not just called to engage in personal liberation but they must position themselves as a church for social liberation.<sup>252</sup> Beyond the *culto* (service) there are structures and institutions that must be confronted in the power of the Spirit to break the chains of hate, hostility, and injustice.<sup>253</sup>

In spite of a lack of involvement in the transformation of social structures, there is a generation of rising Pentecostal scholars who critically analyze the harsh reality of the Latin American nations. For instance, a book published in October 2015, *Pentecostals and Charismatics in Latin America and Latino Communities*, discusses the concerns and challenges faced among Latinos in the U.S. and in Latin America.<sup>254</sup> The writings of young academicians and practitioners reveal the difficulties and suffering of people in Latin American societies.

It is undeniable that prayer can empower Pentecostals to have greater compassion for the needs of those who suffer conditions of injustice. Evangelicals and Pentecostals

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<sup>252</sup> Villafañe, 200.

<sup>253</sup> Ibid.

<sup>254</sup> Néstor Medina and Sammy Alfaro, *Pentecostals and Charismatics in Latin America and Latino Communities* (London: Palgrave MacMillan, 2015).

are coming to the realization that “the Lord calls the church to speak prophetically to society and work for the renewal and reform of its structures.”<sup>255</sup> In our era of increasing globalization Pentecostals can join efforts for peacemaking in regions of widespread violence. Isolation or separation from the sinful world is no longer possible. “The illusion of a Christian life in a convent or hermitage has disappeared.”<sup>256</sup>

Prayer can be a catalyst for peaceful interventions without bitterness or anger. Christians must pray, “Forgive us our sins, for we also forgive everyone who sins against us” (Luke 11:4). Both personal and systemic sin leads to alienation and poverty. “Sin leads people to abuse, engage in corrupt acts, and misuse resources in a way that is hurtful to themselves, their families and their communities.”<sup>257</sup> It is becoming more widespread for Evangelicals today to accept the notion that sin is not only attributable to individuals but also to social structures. Racism, sexism, and economic oppression are an affront to God.<sup>258</sup>

The prayers of Jesus and the prayers of the first-century church were incessant. Pentecostal churches then, face the challenge to proclaim the Lordship of Christ, to seek the peace of the city (Jeremiah 29:7) and to pray always. Christians know that political engagement will not bring the Kingdom of God.<sup>259</sup> Yet, Pentecostals must discern specific areas in how to pray for His Kingdom to come (Luke 11:2). The church must continue to be a “house of prayer” in order to keep the presence of God in the community

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<sup>255</sup> Davis, 91.

<sup>256</sup> Ibid., 92.

<sup>257</sup> Ibid.

<sup>258</sup> Ibid.

<sup>259</sup> Villafañe, 196.

and in the world. Prayers must saturate the mission of the church to truly exhibit the Spirit of Christ to a world lost in sin and darkness.

Angelina Atyam of the Concerned Parents Association of Northern Uganda told a story about how her daughter had been kidnapped by the Lord's Resistance Army (LRA). One Sunday as people in her church recited the Lord's Prayer, they realized they needed to forgive if they were to have hope and peace in the community. She addressed an audience at the Eastern Mennonite University and said: "Our gun is now prayer. It is a gun you can carry with confidence because it won't hurt anybody. We can take our gun with us even through the checkpoints, because our gun is spiritual."<sup>260</sup>

## **Conclusion**

Latin America, including the Caribbean, is considered one of the most violent regions of the world. This region presents the highest rate of armed violence with 42 percent of global homicides occurring there. Gang and drug-related violence has emerged in Guatemala, El Salvador, and Honduras at an alarming rate. Young people are the most visible culprits and also the victims.<sup>261</sup> As churches become involved in prayer, they can become sensitive to unjust social structures and seek transformation of their social milieu.

Although Latin America is deemed the heartland of the Christian world today, social exclusion and violence have created conditions of a very hostile environment for the majority of citizens. *Maras* (gangs) have sprung up mostly in the poor barrios of major urban centers. Thousands of *mareros* (gang members) across Latin America employ violence to acquire justice, control, and economic benefits. The *maras* collect

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<sup>260</sup> Davis, 89.

<sup>261</sup> UNICEF, "Fast Facts on Adolescents and Youth in Latin America and the Caribbean," [www.unicef.org/media/files/Fast\\_facts\\_\\_EN.doc](http://www.unicef.org/media/files/Fast_facts__EN.doc) (accessed December 14, 2015).

*impuesto de guerra* (war tax) from shop owners and in some case, from local residents. Refusal to comply has resulted in the assassination of innocent victims.

Paul Freston made an accurate observation on the presence of the church amidst the shantytowns of Latin America: “The state is virtually absent. The Catholic Church is virtually absent. There are really only two things that function. One is organized crime. The other is the evangelical churches.”<sup>262</sup> A pastor in Tegucigalpa related how her church deals with gang members, addicts, and prostitutes in the community of *Las Torres* (The Towers). Her church is having an impact in a community that is very crime-ridden.<sup>263</sup> There are cases of family members asking the church to celebrate funeral services for their son who was a gang member. Church members also drive their vehicles around *Las Torres* to carry out intercessory prayer. During special holidays, the church prepares meals and distributes them door-to-door. The church engages in weekly prayer meetings as they minister to people involved in illicit activities.

In Puerto Rico, Pastor Pedro Marrero is one of the organizers of a prayer movement in his city of Bayamón. The movement is called *Bayamón Postrado en Ayuno y Oración* (Bayamón Bowed Down in Fasting and Prayer).<sup>264</sup> Pastors, church leaders, and church members meet from five to seven in the morning at the local stadium (*Estadio Juan Ramón Loubriel*). They plan prayer meetings for forty consecutive days, and pray for different requests each day. The prayer topics include the church, the city, the

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<sup>262</sup> Paul Freston, “Christianity and Conflict in Latin America,” Pew Research Center, April, 2006, <http://www.pewforum.org/2006/04/06/christianity-and-conflict-in-latin-america/> (accessed December 14, 2015).

<sup>263</sup> Daisy Villatoro, interviewed by author, Tegucigalpa, Honduras, December 16, 2015.

<sup>264</sup> Pedro Marrero, interviewed by author, Bayamón, Puerto Rico, January 20, 2016.

government, families, education, social issues, and the economy. This prayer emphasis is also carried out in other cities throughout Puerto Rico.

Prayer holds the possibility for an increased involvement of churches in the areas where violence predominates. Some churches remain isolated from ministering to those that suffer social injustice. However, praying churches yearn to see peace, justice, security, accountable leaders, and egalitarian governments.

## CHAPTER 5 IMMIGRATION

My father was a wandering Aramean...  
Deuteronomy 26:5

### **An Overview of Immigration**

One of the guiding research questions of this study is: How are Hispanic immigrants making significant contributions to the spiritual life of the American nation? Immigration is a hotly debated topic especially with the growth of the nation's Hispanic or Latino population. Many people cross the Mexican border to escape conditions of extreme poverty caused by the forces of globalization and modernization in their nations. The next segments of this study will discuss the meaning of immigration and the changing patterns of migration in the 20<sup>th</sup> century; the territorial expansion of the United States in the 19<sup>th</sup> century; and the significance and contributions of Hispanic Christians to the spiritual fabric of the American nation.

This first section discusses the meaning of immigration, the changing patterns of migration in the 20<sup>th</sup> century, the role of immigrants in the Bible, and the Christian diaspora in the United States.

## Who are Hispanics or Latinos?

The growth of the Latino population in the U.S. has been the focus of much academic research from a sociological, economic, and political lens.<sup>265</sup> Controversies over immigration policy continue and comprehensive reform issues have prevailed among the presidential campaigns in the last twenty years. They are recognized as a growing national minority of about fifty million people. Presidential candidates invest time in trying to capture the Latino vote. Undoubtedly, the global economic context has influenced the migration of laborers and professionals to the U.S.

It is necessary to clarify the terms Hispanic and Latino in order to understand various implications in reference to Latin Americans. The U.S. Census Bureau coined the term “Hispanic” to describe people of Spanish-speaking origin living in the United States. It was first adopted during the Nixon administration and it has been used in the U.S. Census since 1980.<sup>266</sup> The North American government uses the term Hispanic as an all-inclusive classification for the people of countries formerly ruled by Spain, who speak the Spanish language. Generally, Spanish speakers living outside the U.S. do not refer to themselves as Hispanics, but identify with their country of origin, for instance, *guatemalteco*, *hondureño*, *panameño*, *ecuatoriano*, etc.

In 2000, the US Census Bureau adopted the term Latino due to its growing usage. Latin Americans commonly refer to themselves as *Latinoamericanos* or *el pueblo Latino* [the Latin people]. *Latinoamericanos* share a common language and the same cultural

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<sup>265</sup> Vanessa Cárdenas, Julie Ajinkya and Daniella Gibbs Léger, Center for American Progress, “Progress 2050: New Ideas for a Diverse America,” 2011, [https://www.americanprogress.org/wp-content/uploads/issues/2011/10/pdf/progress\\_2050.pdf](https://www.americanprogress.org/wp-content/uploads/issues/2011/10/pdf/progress_2050.pdf) (accessed July 10, 2015).

<sup>266</sup> Edward Retta and Cynthia Brink, “Latino or Hispanic: Which Term Should we Use?” 2007, <http://www.crossculturecommunications.com/latino-hispanic.pdf> (accessed August 10, 2015).

heritage from the blending of the Amerindian dwellers and the Spanish settlers.

Mexicans, Cubans, Puerto Ricans, Central Americans, and South Americans are linked by language and the same colonial history since the 15<sup>th</sup> century.

In any case, to be Hispanic or Latino does not refer to a racial classification but to a cultural identity, heritage, language, and national origin.<sup>267</sup> The *mestizaje* [mix, blend] of Latinos has three distinct strands in different degrees: the European, the Amerindian, and the African.<sup>268</sup> *Latinoamericanos* have a broad diversity in physical features, ranging from blonde, blue-eyed, to dark hair, and brown skin. Such *mestizaje* has produced a rich cultural heritage that Latinos have carried over into the US.<sup>269</sup> Due to the strong *mestizaje*, Hispanic/Latinos may each have their personal preferences on how to be addressed. The varying generations choose their identity as either Latino or Hispanic. These categories imply a social, political, geographical, and generational meaning.

For some the term Hispanic is a disrespectful term, of colonial usage. It was “made in the U.S.A.” and thus imposed upon people of Spanish-speaking regions, without asking what they wanted to be called.<sup>270</sup> The use of the term Latino has grown in popularity through its use in magazines and social media, e.g., “New Latino” (Fox News) and “Latino Voices” (The Huffington Post). In Google search, the term Hispanic was more frequently used in New Mexico, District of Columbia, Florida and Arizona. In Virginia, California, Texas, Florida, Arizona and New York, the term Latino was used

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<sup>267</sup> Retta and Brink, “Latino or Hispanic?”

<sup>268</sup> Eldin Villafane, *The Liberating Spirit: Toward a Hispanic American Pentecostal Social Ethic* (Grand Rapids, MI: Williams B. Eerdmans, 1993), 3.

<sup>269</sup> Ibid, 3.

<sup>270</sup> Juan Castillo, “Latino? Hispanic? Chicano?” in *Hispanic Americans*, ed. Paul McCaffrey (New York: H.W. Wilson Company, 2007), 5-10.

more often.<sup>271</sup> Jose Vasconcelos referred to Hispanics/Latinos as a *raza cósmica*, [cosmic race], or a fully mixed race in which the best qualities of each race persist.<sup>272</sup> The National Council of la Raza (NCLR), an advocacy group, used the term Hispanic based on data generated by the government.<sup>273</sup> However, in recent years, they noticed the growing usage of the term Latino and now include both terms interchangeably.

The following subdivisions provide the meaning of immigration and a review of the changing patterns of migration in the 20<sup>th</sup> century, an overview of immigrants in the Bibles, and an exploration of a new kind of Christian migrants from the Global South.

### **Defining Immigration**

Immigration is generally defined as the movement of people from one country to another. The word “immigration” was used in the mid-17th century and is a term adapted from of the word “migration,” which comes from the Latin *migratus* (to move from place to place). The difference between migrants and immigrants is that immigrants tend to go through a process of legal requirements to be officially accepted into the new country. A topic of much debate since the 1950s is undocumented immigration, where people settle into a new country without the approval of the local or national governing authorities.<sup>274</sup>

A migrant is described as “any person who lives temporarily or permanently in a country where he or she was not born, and has acquired some significant social ties to

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<sup>271</sup> Cindy Rodriguez. CNN, “Which Is It, Hispanic or Latino?” May 3, 2015, <http://www.cnn.com/2014/05/03/living/hispanic-latino-identity/> (accessed July 10, 2015).

<sup>272</sup> Jose Vasconcelos. *La raza cósmica: misión de la raza Iberoamericana* (Barcelona: Espasa-Calpe, 1925).

<sup>273</sup> National Council of La Raza, “Mission,” [http://www.nclr.org/index.php/about\\_us/](http://www.nclr.org/index.php/about_us/) (accessed September 21, 2015).

<sup>274</sup> David J. Leonard and Carmen R. Lugo-Lugo, eds., *Latino History and Culture: An Encyclopedia* (New York: Routledge, 2015), 250.

this country.”<sup>275</sup> The UN Convention on the Rights of Immigrants defines a migrant worker as a “person who is to be engaged, is engaged, or has been engaged in a remunerated activity in a State of which he or she is not a national.”<sup>276</sup> Migrants make choices about moving even though these choices are sometimes somewhat limited. Among the categories of migrants there are refugees, displaced, or others who are forced to leave their homes. This is considered by some as involuntary migration.

Migration implies more than crossing a border. Instead it is a lifelong process that alters all aspects of the lives of individuals who settle in new regions. Receiving communities or nations are also affected by the transitioning of people in or out of their communities. The social structures of communities are transformed by new cultures, languages, and ethnic symbols. Many cities in the world have been and continue to be affected by the shifts in migration of different people.<sup>277</sup>

People migrate for economic reasons, family reunification, or as displaced persons. Migration can be authorized or undocumented. Immigration policies and categories may change from country to country. According to UN global migration statistics, in 2013, 232 million international migrants are living abroad worldwide, which is 3 percent of the world’s population.<sup>278</sup> This makes international migration a key feature of globalization and it has become a vital issue in the U.S. and in many European nations.

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<sup>275</sup> UNESCO, “International Migration and Multicultural Policies,” [http://www.unesco.org/most/migration/glossary\\_migrants.htm](http://www.unesco.org/most/migration/glossary_migrants.htm) (accessed September 14, 2015).

<sup>276</sup> Ibid.

<sup>277</sup> David L. Brown and Kai A Schafft, *Rural People and Communities in the 21<sup>st</sup> Century: Resilience and Transformation* (Cambridge: Polity Press, 2011), 139.

<sup>278</sup> Ibid.

Migration provides opportunities for the individuals and countries involved. For instance, migration represents access to employment, acquisition of skills and improvement of life conditions. Migration represents a driver of growth and development for both the countries of origin and destination. At the same time, as a process it is also marked by tremendous inequalities and serious human rights abuses, for instance, forced repatriation or sexual abuse in detention centers.<sup>279</sup>

Immigration studies around the world have noted that family migration, defined as family reunification, has become the dominant form of migration in many countries. Family migrations are the direct result of the established labor migrants who are granted rights to sponsor their family members.<sup>280</sup> Some U.S. scholars have suggested that the large number of family migration has caused the explosive growth of migration in the last decades.<sup>281</sup>

Chain migration occurs when family members and relatives sponsor a series of family contacts. With the new waves of immigration affecting the economy, politics, culture and demographics of American society, especially since the 1960s, there has been a surge of studies in the field of immigration studies.<sup>282</sup> As David Massey stated, “Immigration tends to breed more immigration . . . and the current period of global immigration will continue.”<sup>283</sup>

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<sup>279</sup> Human Rights Watch, “Immigration,” [tps://www.hrw.org/united-states/immigration](https://www.hrw.org/united-states/immigration) (accessed August 10, 2015).

<sup>280</sup> Bin Yu, *Chain Migration Explained: The Power of the Immigration Multiplier* (New York; LFB Scholarly Publishing LLC, 2008), 78-79.

<sup>281</sup> Ibid.

<sup>282</sup> Ibid, 6.

<sup>283</sup> David Massey, “The Social and Economic Origins of Immigration,” *The Social Contract*, 1994, <http://www.thesocialcontract.com/pdf/four-three/massey.pdf>, 185.

## **Dynamics of the Immigration Process**

Migration is more complex than a systematic process of moving people, as supposed by the push-pull economic models. Bin Yu refers to “immigration multiplier” as an indicator that measures the direction of different ethnic groups and reproduction patterns of the migration process. Immigration studies trace the overall growth of the immigration population and ethnic groups in the United States.<sup>284</sup> Numerous findings have concluded that factors such as social networks, especially family units, have played a significant role in the international migration process.

Most immigrants transfer for economic reasons. People consider emigrating from places that have few job opportunities to places where jobs are most likely to be available. There are also involuntary factors that push people to move: war, famine, epidemics, natural disasters, unemployment, and lack of economic opportunities. The greater the personal or regional danger, e.g., political persecution, the more likely the migrant will move. People are attracted to democratic countries that encourage individual choice in education, career, and place of residence.

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<sup>284</sup> Yu, 1-5.

Figure 1 The World's Most Important Migration Routes in the 2013<sup>285</sup>



Globalization has impacted the economy of all nations which in turn has changed the nature and volume of world migration. The flow of present-day migration occurs from the less developed to more developed regions. There is a growing need among developed societies for manual labor and highly skilled workers. Many developed nations rely on migrant labor partly due to declining fertility and population aging in their region. Immigrant-receiving countries are confronted with issues such as the need to develop an immigration policy to attract immigrants with considerable human capital and to toughen security at their borders to restrict the entry of unskilled migrants and refugees. Nations from the Global South are also experiencing a loss of human capital or brain drain. "The world community may be compelled to agree upon a universal framework under which,

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<sup>285</sup> APHG Class Wiki, "Migration Push/Pull Factors," [http://lewishistoricalsociety.com/wiki2011/tiki-read\\_article.php?articleId=28](http://lewishistoricalsociety.com/wiki2011/tiki-read_article.php?articleId=28)

world migration could be regulated.”<sup>286</sup> International migration has become a key element of globalization and a main concern for developed countries. The process of migration is also marked by inequalities and discrimination.<sup>287</sup>

Globalization has fostered the integration and interdependence of nations and increased the flow of goods, services, ideas, and people across national boundaries. Long before globalization, international migration also took place but the degree and density of world migration in the last four decades have been unprecedented. The impact of globalization causes an imbalance among different regions of the world and growing inequalities exist in the standards of living in different countries.<sup>288</sup> In 1980, the world migrant population was less than 100 million people. By 2005, the migrant population had increased to 190 million people. By 2013, 232 million international migrants were living abroad worldwide. Europe and North America account for 57 percent of the world migrant population.<sup>289</sup>

The flow of migration is affected by the spread of communication and ideas among family and friends who have already migrated.<sup>290</sup> Massey suggests that

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<sup>286</sup> Peter S. John Li, “World Migration in the Age of Globalization: Policy Implications and Challenges,” *New Zealand Population Review* 33-34, no 1. (2008): 1-22, [http://www.population.org.nz/wp-content/uploads/2010/01/nzpr-vol-33-and-34\\_peter-s-li.pdf](http://www.population.org.nz/wp-content/uploads/2010/01/nzpr-vol-33-and-34_peter-s-li.pdf) (accessed September 13, 2015).

<sup>287</sup> Tanja Bastia, *Migration and Inequality* (New York: Routledge, 2013), 10.

<sup>288</sup> The Global Commission on International Migration, Report of the GCIM, “Migration in an Interconnected World: New Directions for Action,” 2005, <https://www.unitar.org/ny/sites/unitar.org/ny/files/GCIM%20Report%20%20PDF%20of%20complete%20report.pdf> (accessed February 16, 2016).

<sup>289</sup> United Nations Department of Economic and Social Affairs, “Trends in International Migration,” [http://www.un.org/en/development/desa/population/publications/pdf/policy/InternationalMigrationPolicies2013/Report%20PDFs/g\\_Ch\\_1.pdf](http://www.un.org/en/development/desa/population/publications/pdf/policy/InternationalMigrationPolicies2013/Report%20PDFs/g_Ch_1.pdf) (accessed September 10, 2015).

<sup>290</sup> Alejandro Portes, “Children of Immigrants: Segmented Assimilation and Its Determinants,” in *The Economic Sociology of Immigration*, ed. Alejandro Portes, 248-280 (New York: Russell Sage Foundation, 1995).

immigration has many social foundations and the immigration networks allow the migration process to have an endless drive. In spite of sociopolitical factors, e.g., fluctuating wages, recession, and more restrictive immigration policies, immigration continues.<sup>291</sup>

After World War II, international migration emerged as a major demographic force and a global phenomenon throughout the world. In the meantime, European immigrants diminished in number.<sup>292</sup> On the other hand, the number of immigrants from Latin America, Africa, and Asia has steadily grown. Currently, the traditional destination countries for immigrants are Canada, the United States, the United Kingdom, France, Australia and capital rich nations such as Saudi Arabia and United Arab Emirates. In general, countries are likely to receive immigrants from nations that are geographically close, key trading partners, political allies, or former colonies. The majority of immigrants to the United States come from Latin America, the Caribbean, or Asia. Immigrants from Africa and the Middle East have also increased.

Forced international migration has historically followed either slavery or political instability. For example, people were shipped from Africa as slaves from the 16<sup>th</sup> to the 19<sup>th</sup> century into the “New World.” Wars have also pushed large-scale migration of ethnic groups in Europe and Africa. Many migrants have become refugees due to persecution and they cannot return to their homelands. Political conditions can also operate as pull factors, especially the lure of freedom. For instance, during the Cold war (1945-1991), the Soviet government gained control of Eastern Europe and many people

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<sup>291</sup> Douglas Massey, *The Social and Economic Origins of Immigration*, <http://www.thesocialcontract.com/pdf/four-three/massey.pdf> (accessed August 3, 2015).

<sup>292</sup> Ibid.

in the region were drawn to the unrestricted nations in Western Europe or to North America.

In the case of Central Americans, dreadful economic conditions and increasing violence at home influence their decision to migrate north.<sup>293</sup> In spite of the risks involved and dangers along the way, they long for better living standards or to reunite with relatives already in the U.S. Hundreds of thousands of Central Americans have made the perilous journey through Mexico to reach the United States.

There are no passenger trains within Mexico so the best option for Central Americans, is to ride atop cargo trains. It is the least costly although the most inadequate means of transportation to reach the U.S. border. The network of Mexican train freights, known as *La Bestia* (The Beast) or *el tren de la muerte* (the Death Train) is the fastest route for migrants without visas. Migrants riding *La Bestia* are likely to be some of the most underprivileged in the region. Travelers get a ride on the cargo trains for a journey of 1450 miles. As they move along they gain access to information networks or contacts in the United States who can connect them to smugglers or help fund their journey.

It is quite frequent in Hispanic churches to pray for family members who are making their journey *al norte*. There are *hermanos* in every congregation that can share their stories on how they crossed the border. These stories have elements of suffering and persecution. Newcomers undergo culture shock as they deal with new cultural roles and expectations. Immigrants face the dynamic of maintaining their cultural ties and yet

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<sup>293</sup> Rodrigo Dominguez Villegas, "Central American Migrants and 'La Bestia:' The Route, Dangers, and Government Responses," September, 2014, Migration Policy Institute, <http://www.migrationpolicy.org/article/central-american-migrants-and-la-bestia-route-dangers-and-government-responses> (accessed August 3, 2015).

engaging in the acquisition of a new cultural identity. Many Hispanics come to get ahead in life and are willing to work sacrificially to do so.

On the long and perilous journey, Mexican families provide migrants with food, shelter, clothes, and medicine. In addition, government support groups, *Grupos Beta* (Beta Groups), help migrants as they wait several days for the next train.<sup>294</sup> They provide humanitarian assistance to the weary travelers along the train tracks and at the rest stops. Migrants are informed about the threats and risks they will face during the journey. Central Americans are vulnerable to attacks by *maras*, (gangs) that operate as cross-border crime systems. These networks contribute to the flourishing drug trade in the region. Robbers, kidnappers, sexual predators, and other forms of exploitation have increased within the Mexican frontiers.

Social dislocation is an important factor leading to migration. For example, capitalist economic development alters the organization of production. This causes an imbalance in working relationships and in communities. In Third World countries, where peasants engaged in planting crops to provide for their subsistence, employers now hire a labor force and cut employment if it is not cost efficient. The land that was used to produce for the local population is now dedicated to produce food and agricultural material for export to nearby growing cities or international markets. Machines take over the manual labor. Farmworkers cannot compete with the more efficient commercial farmers. As agricultural production rises, manual workers are forced off their land. They migrate to the urban centers which in Third World countries are chaotic and dangerous places. Third World nations are plagued with urban slums, composed of marginalized

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<sup>294</sup> Grupos Beta, "Instituto Nacional de Migracion de Mexico," [http://www.inm.gob.mx/index.php/page/Grupo\\_Beta](http://www.inm.gob.mx/index.php/page/Grupo_Beta) (accessed September 9, 2015).

people from both the rural and the urban economies.<sup>295</sup> Many people live in unsanitary and crowded conditions. Dwellings lack clean water, plumbing, or electricity. The masses have no legal rights to the land they occupy. “The forces of globalization are one factor that explains the prevalence of such slum conditions in the developing world. Signs of great development such as skyscrapers exist alongside shantytowns.”<sup>296</sup> People are trapped into the informal networks, e.g., carrying bags at markets or airports, selling goods on the street. These labor patterns are the result of the dislocation of social life caused by economic growth, population growth, and capitalist penetration and commercialization.<sup>297</sup>

Latino immigrants come to the United States to get better jobs, to earn better wages, and to provide a better future for their children. For John Isbister, since the U.S. remains one of the wealthiest countries in the world, it will continue to attract immigrants.<sup>298</sup>

### **Changes in Global Migration in the 20<sup>th</sup> Century**

The decolonization after World War II generated an extensive migration to Europe. The European empires, Britain and France, soon found that they had attained a substantial new population from their previous or remaining colonies as an unavoidable inheritance of their colonial past. Other European nations found a steady flow of people from troubled regions drawn into the labor market of their expanding economies.

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<sup>295</sup> Teresa Almeida, “Globalization, Urbanization, and Slums,” *Orange Ticker*, March, 2013, <https://orangeticker.wordpress.com/2013/03/03/globalization-urbanization-slums/> (accessed September 10, 2015).

<sup>296</sup> Ibid.

<sup>297</sup> John Isbister, *Immigration Debate: Remaking America* (West Hartford, CT: Kumarian Press, 1996), 101.

<sup>298</sup> Ibid., 92.

Germany coined the phrase “guest worker” [*Gastarbeiter*] to describe the status of migrant laborers.<sup>299</sup>

Britain received migrants from Asia, Africa, and the Caribbean who mainly worked low-income jobs in hospitals, public transportation, and postal service.<sup>300</sup>

France’s migrant laborers contributed significantly to the rapid growth of the economy.

In 1975, France experienced a large-scale immigration from its former colonies (Algeria, Morocco, and Tunisia) and also from southern Europe. Non-European immigrants were at the bottom of the labor market and worked in conditions of exploitations.<sup>301</sup> Germany

received a substantial migrant population from Turkey. About 300,000 migrants from Indonesia moved to the Netherlands. In addition, there were approximately 200,000

migrants from Suriname and 90,000 from the Dutch Antilles.<sup>302</sup> Spain experienced an

influx of Moroccan immigrants and later about one- half million migrants from Central and South America.<sup>303</sup> Italy employed non-European migrants mostly for housekeeping

from the Philippines, South America, and the Cape Verdean Islands.<sup>304</sup> Europe also had a

migration of refugees and asylum seekers from Angola, Afghanistan, Southern India, Sri Lanka, Somalia, China, Vietnam, Iraq, and Lebanon. It is estimated that the number of

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<sup>299</sup> Rita Chin, *The Guest Worker Question in Post War Germany* (Cambridge: Cambridge University Press, 2007), 52.

<sup>300</sup> Bulent Kaya, *The Changing Face of Europe: Population Flows in the 20<sup>th</sup> Century* (Strasbourg, France: Council of Europe Publishing, 2002), 25, 28.

<sup>301</sup> Stephen Castles, Hein de Haas, Mark Miller, *The Age of Migration: International Population Movements in the Modern World*, 5<sup>th</sup> ed. (New York: Palgrave MacMillan, 2014), 109.

<sup>302</sup> Ibid.

<sup>303</sup> Bulent Kaya, 28.

<sup>304</sup> Pieter C. Emmer and Leo Lucassen, “Migration from the Colonies to Western Europe since 1800,” *European History Online* 2012, [eg-ego.eu/en/threads/europe-on-the-road/economic-migration/pieter-c-emmer-leo-lucassen-migration-from-the-colonies-to-western-europe-since-1800#NonEuropeanLabourImmigrants](http://eg-ego.eu/en/threads/europe-on-the-road/economic-migration/pieter-c-emmer-leo-lucassen-migration-from-the-colonies-to-western-europe-since-1800#NonEuropeanLabourImmigrants) (accessed September 9, 2015).

refugees in the world has increased from three to twelve million in the last four decades.<sup>305</sup>

The United States, which had been the main recipient of European migration, began to receive numbers of migrants of a new kind due to international obligations. Between World War II and the 1970s, migrants from Korea and Vietnam arrived. The U.S. has also kept an inescapable relationship with the rest of the Americas. Central and South American workers arrived by the thousands. Interestingly, this new population did not follow the process of assimilation or “melting pot.” The Latino immigrants did not let go of their cultural roots as the European migrants of earlier times had done.

Immigration from the Global South will continue to the Western world. Control of immigration has become an issue in European and North American politics in the last twenty years. Anti-immigration parties have developed in several European countries and immigration reform is on the agenda of U.S. presidential candidates. President Obama has continually referred to the broken immigration system that needs to be fixed. The developed world faces a paradox: it *needs* immigrants but does not want them.<sup>306</sup>

### **Migration and the Immigrant as a Biblical Motif**

I was a stranger and you invited me in...Matthew 25: 35 b

In the book of Genesis, the first recorded migration is the displacement of Adam and Eve from Paradise. Migration has been a recurring reality in human history and it causes an impact in the lives of those who move to new territories. Cain also migrated (Genesis 4: 12-16) and an exodus of people followed the Babel event (Gen, 11:8-9).

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<sup>305</sup> Ibid.

<sup>306</sup> Andrew F. Walls, “Mission and Migration: The Diaspora Factor in Christian Mission,” in *Global Diasporas and Missions*, Chandler H. Im and Amos Yong eds. (Oxford: Regnum Books International, 2014), 34.

Abraham himself was called to leave his nation. Abraham's migration had a destiny and purpose for the people of God:

The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you. "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Exodus 12:1-3).

Centuries later when the Israelites prayed during their harvest offerings they declared: "My father was a wandering Aramean" (Deut. 26:5).

God initially revealed himself to the nomads who were permanent migrants. God promised Abraham a land flowing with milk and honey although Abraham did not get to dwell in it. Abraham became a symbol of a perennial immigrant. In the New Testament Abraham was referred to as a migrant. He is the archetypal believer who lives by faith (Romans 4; Hebrews 11). Believers are described as strangers in a foreign country (Hebrews 11: 9), foreigners and strangers (Heb. 11: 13), exiles (refugees), and foreigners (I Peter 1:1; 2:11).

When forced to migrate Joseph assimilated into the Egyptian culture. The sons of Jacob later migrated to Egypt due to droughts and the need for survival. Abraham's grandson and great grandchildren were invited to live as immigrants in Egypt at a time when Joseph held an important position in Pharaoh's court. With time, a harsher administration reversed Egypt's stance to the Israelites and they were made slaves. Later God used Moses to free the slaves. Moses became the leader of the massive departure of the twelve tribes of Israel to the Promised Land.

The Bible reveals examples of voluntary and involuntary migration. Once established as a nation the people of Israel experienced several forced migrations to

Assyria (II Kings 17:5-23) and Babylon (II Kings 25). Ezra and Nehemiah were able to lead a movement of reentry to Jerusalem. Isaiah refers to those in the Babylonian captivity as “fugitives” (43:14). Cain, Jacob, and Moses were fugitives. Joseph was persecuted by his brothers and he was transported as a slave. Joseph’s brothers migrated to Egypt and became shepherds in the land of Goshen. Years later, they were forced into slavery. Ruth, the Moabite, was also a migrant worker in the fields of Boaz.

God gave the Israelites counsel on how to treat foreigners:

When a foreigner resides among you in your land, do not mistreat them.  
The foreigner residing among you must be treated as your native-born.  
Love them as yourself, for you were foreigners in Egypt (Leviticus 19: 33-34).

The immigration standards that God instructed Israel was one of compassion for the immigrant, based upon Israel’s history that they too had been immigrants in Egypt.

The Bible points to the dual character of migration. For example, the “Adamic” migration points to disaster, deprivation, and loss.<sup>307</sup> On the other hand, the “Abrahamic” migration symbolizes an escape to a better future. Of course, the two models may intersect because in the divine plan, loss and disaster can have a redemptive purpose. Migrants bring their traditions and values from their homeland. They maintain their ethnic identity as they cope with new meanings and symbols in the host culture. In the Abrahamic migration, there is a promise of a better future while centered on the faithfulness to God. The New Testament conceives the migrant experience as the position of Christian believers in the world today: “I urge you, [to live] as foreigners and exiles,” (I Peter 2:11).

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<sup>307</sup> Ibid., 21.

As a newborn, Jesus himself migrated with Mary and Joseph to Egypt (Matthew 2:13). Joseph had a dream in which an angel told him to take Mary and Jesus and flee to Egypt, because Herod was out to kill Jesus. Joseph fled to Egypt with the baby and his mother and lived in Egypt until the death of Herod, who died in 4 BCE. Jesus taught about the way to treat foreigners by recalling the words of Leviticus (19:34): “I was a stranger and you invited me in... Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me” (Matthew 25: 35-36; 45).

The spread of Christianity in the first century was deeply rooted in the Jewish migration out of the land of Palestine. After the martyrdom of Stephen, believers were persecuted and as a result, cross-cultural mission took place (Acts 8: 1-4). The people of Samaria were reached with the Gospel message and eventually so were the Greeks at Antioch. Escape from persecution and capture of prisoners played a role in the spread of the Gospel of Christ in the Roman Empire, e.g., the apostles (Acts 5:12-20); Peter (Acts 12: 5); Paul and Silas (Acts 16:25).

Through the centuries, the Christian church traveled to the non-Western world. By the end of the twentieth century, Christians in Africa, Asia, and Latin America were significantly outnumbering the growth of the European and North American Christian adherents. Christianity was a European religion in 1500 but five hundred years later, it shifted into a non-western religion.<sup>308</sup> The collapse of the European imperial structures did not seem to have a declining influence on the movement. Instead, the Christianization of the New World accelerated after the European powers declined.

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<sup>308</sup> Ibid., 30.

It is undeniable that Pentecostal and Charismatic churches constitute the fastest growing churches within Christianity today. Pentecostalism, which began about one hundred years ago, continues to grow in the twenty-first century. The Pentecostal experience has expanded in Asia, Africa, and Latin America. Believers from the Global South continue to promote a globalized Christianity that has not lost touch with its local context. According to Allan Anderson, the Christian church may be thankful for the expansion of Pentecostalism, for it out may mean the salvation of Christianity itself from decline and extinction in the next century.<sup>309</sup>

### **The Christian Diaspora to the United States**

Christianity is increasingly becoming associated with immigrants. Christian Evangelicals in North America are divided over the issue of undocumented immigrants.<sup>310</sup> Some Evangelicals believe immigrants do not belong in the American nation; however, the influx of immigrants, which may be God-ordained, have provided “spiritual reinforcement” to a Christian community in the United States that had been in noticeable decline.”<sup>311</sup> Generally, the Catholic Church has taken a stand that favors immigrants.<sup>312</sup> During his visit to the US, Pope Francis made reference to his immigrant experience and encouraged a Latino audience in Philadelphia to keep a sense of pride and

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<sup>309</sup> Anderson, 286.

<sup>310</sup> Soon-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, IL: Intervarsity Press, 2009), 74-75.

<sup>311</sup> Ibid, 191.

<sup>312</sup> David A. Badillo. *Latinos and the New Immigrant Church* (Baltimore: Johns Hopkins University Press, 2006), 180; see also Paul Ehrlich and Anne Ehrlich, *One with Nineveh: Politics, Consumption, and the Human Future* (Washington DC: Island Press, 2004), 107.

dignity of their traditions.<sup>313</sup> The Pope's statements about immigrants took place during a time when condescending remarks about Latino immigrants have pervaded the national dialogue. Generally, North American Evangelical and Pentecostal churches permit immigrants to use their church buildings for Spanish-speaking services although the Anglo constituency is politically conservative and generally favor tougher immigration laws.

Christianity is now mainly associated with the underprivileged and with some of the poorest nations of the world. People from the non-Western world are becoming the principal agents of Christian mission across the world. The churches that are growing in Europe are the African and the Afro-Caribbean churches. Such migrant churches are beginning to have an impact on the indigenous Western population. Immigrants from Africa, Asia or Latin America are evangelizing European residents who have been unreached by traditional Western Christianity.<sup>314</sup>

According to Andrew Pownall, it has been the immigrants through their church planting that slow down the process of secularization in Europe.<sup>315</sup> In Paris, 50 percent of the Protestant churches are immigrant churches.<sup>316</sup> In London, four out of the ten

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<sup>313</sup> Manuel Roig-Franzia, Arelis Hernandez, and Pamela Constable, "Pope Francis to Immigrants," *Washington Post*, September 26, 2015, [https://www.washingtonpost.com/lifestyle/style/2015/09/26/8e1faa4c-6488-11e5-b38e-06883aacha64\\_story.html](https://www.washingtonpost.com/lifestyle/style/2015/09/26/8e1faa4c-6488-11e5-b38e-06883aacha64_story.html)Poe (accessed October 19, 2015).

<sup>314</sup> Elena Vilaca, Enzo Pace Inger Furseth and Per Pettersson, *The Changing Soul of Europe: Religions and Migrations in Northern and Southern Europe* (Burlington, VT: Ashgate Publishing Company, 2014), 55.

<sup>315</sup> Andrew Pownall, "The Church in a Multicultural Society," in *Church Planting in Europe*, ed. Evert Van de Poll and Joanne Appleton, 148-162 (Eugene, OR: Wipf and Stock, 2015), 158.

<sup>316</sup> Ibid.

megachurches are African. A Pentecostal bishop in Maryland, Bart Pierce stated, “The African [immigrant] is the midwife for the next great move of God in America.”<sup>317</sup>

There is an international Christian diaspora migrating to the United States.<sup>318</sup> For instance, Hispanic, Asian and African congregations are proliferating in New York. The U.S.A., more than any other country in the world, is likely to remain the principal recipient of new migration, a new Christian diaspora of multicultural and multi-ethnic composition. The rich diversity of the diaspora, generally unfamiliar to the traditional, mono-cultural Anglo congregations, has the capacity to advance the Christian mission in both the Western and the non-Western worlds. Brown-skinned missionaries continue to move across the globe. The Center for the Study of Global Christianity (CSGC) at Gordon-Conwell Theological Seminary estimated that approximately 400,000 international missionaries were sent out in 2010. At least five of the top missionary-sending countries are in the Global South, including Brazil, South Korea, India, South Africa, and the Philippines.<sup>319</sup> On October 24, 2015, the Asian Center for Missions (ACM) held a missionary conference with more than 900 in attendance. ACM has trained 1692 Filipino missionaries in the last twenty years. Other significant missionary senders include Mexico, China, Colombia, and Nigeria. Such a movement opens the possibility for the body of Christ to be built up as people of diverse ethnicities and cultures integrate Christian communities (Ephesians 4:12).

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<sup>317</sup> Ibid.

<sup>318</sup> Walls, “Mission and Migration.”

<sup>319</sup> Melissa Steffan, “The Surprising Countries Most Missionaries Are Sent From and Go To,” July 25, 2013, <http://www.christianitytoday.com/gleanings/2013/july/missionaries-countries-sent-received-csgc-gordon-conwell.html> (accessed September 14, 2015).

The new diaspora differs from the great European migration in considerable respects. In the old migration, ties with the origin homeland faded, and were often broken completely. The new diaspora seems to keep its ties with its places of origin. These growing congregations maintain international networks and plant new churches across the world. For example, Central Americans are involved in church planting in Spain, France, Italy, Alaska, and across the US.

Mission is being carried out not just by Western missionaries but by Christians from the Global South. Africans, Asians, and Latin Americans are advancing in the leadership of world missions. The context of the mission includes the legacies from the great European migration and the elements of the new Christian diaspora. Indigenous leadership in the Global South has variations with Western leadership. For example, the assertiveness of North American culture may clash with servant-oriented cultures.<sup>320</sup> Paul Borthwick asks, “Are we ready to serve and let them lead?”<sup>321</sup> There may be paradigm shifts in which the North no longer tells the South how to do their mission, but instead those in the North listen and build relationships.

According to Allan Anderson, “We must listen to the ‘margins’ by allowing...the voiceless and often nameless to speak.”<sup>322</sup> This is a way to recognize the contribution of unsung Pentecostal workers in the majority world. The new blending can be a powerful means to evangelize and bring about social justice and reform in places of the world where it is most needed. For example, in the U.S.A., Latino Evangelicals are rising to

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<sup>320</sup> Paul Borthwick, *Western Christians in Global Missions* (Downers Grove, IL: Intervarsity Press, 2012), 120.

<sup>321</sup> Ibid.

<sup>322</sup> Anderson, 183.

make a stand in favor of immigration reform. Some of these Latinos are Samuel Rodriguez, President of the National Hispanic Christian Leadership Conference (NHCL); Wilfredo de Jesus (Pastor New Life Covenant Church); Luis Cortés (CEO of Esperanza); and Gabriel Salguero (National Latino Evangelical Coalition).

The next chapter will review the history of the Spanish conquest in America and how North American expansionism gained Spanish and Mexican territory

## CHAPTER 6

### TERRITORIAL EXPANSIONISM OF THE UNITED STATES DURING THE 19<sup>TH</sup> CENTURY

The victors of war always control the writing of history, forging and fixing exactly how events will be represented, remembered, and studied. Ramón Gutiérrez

#### **Introduction**

Hispanics are not strangers to the land known as the United States of America. They have lived in the US longer than any other identifiable group except Native Americans. Many have long genealogies in this country. This is a significant element to consider among the average citizen and government officials in order for a more compassionate approach toward immigration. Many Mexican residents of the Southwest make their situation clear, “We did not cross a border; the border crossed us.”<sup>323</sup> About three out of four Hispanics whose families have been here for centuries are English speakers, yet they also speak Spanish.<sup>324</sup> Other Hispanics migrated to the U.S. in the 20<sup>th</sup> century. Currently, the Latino population represents one of the youngest sectors of the nation with the average age of twenty-seven for both males and females. “Latinos are a force in the United States, both in the present and in the future.”<sup>325</sup>

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<sup>323</sup> Josué David Cisneros, *Rhetorics of Borders, Citizenship, and Latino/a Identity* (Tuscaloosa: Alabama University Press, 2013), 12.

<sup>324</sup> Justo L. González and Carlos F. Cardoza-Orlandi, “The Religious World of Latino/a-Hispanic Americans,” in *World Religions in America: An Introduction*, ed. Jacob Neusner, 87-104 (Knoxville, TN: Westminster John Knox Press, 2009), 90.

<sup>325</sup> Ibid.

The European settlers arrived to the Americas in two phases: (a) the Spanish Conquistadors dominated from the 16<sup>th</sup> through the 19<sup>th</sup> century; and (b) the English and the French arrived in the 17<sup>th</sup> century and occupied territories in the American continent. The Spaniards reached the Caribbean and occupied Cuba, Puerto Rico, and Hispaniola (present-day Haiti and Dominican Republic). These regions became their main centers of governance of the Spanish Royal Crown. Cuba remained one of Spain's most prosperous colonies. Several Spanish expeditions began in Cuba or Puerto Rico in order to explore and occupy additional territories in the Americas. For example, the Spaniard Juan Ponce de León, governor of Puerto Rico, was one of the first European settlers to arrive in Florida in 1513 (near present-day Daytona). He thought he had arrived to a large island and due to the vegetation that was in bloom; he named it La Florida (the flowery).<sup>326</sup> Hernando de Soto, governor of Cuba, landed near Tampa Bay in 1539 with 600 hundred soldiers, three Jesuit friars, and several civilians.

Both Florida and Louisiana were closely tied to Cuba due to their geographical proximity. About 12 percent of Latinos in the U.S. trace their descent to the early settlements in Cuba and Puerto Rico. De Soto led several expeditions into the regions of modern-day Florida, Georgia, Alabama, and Arkansas. The Spaniards came in contact with and also engaged in confrontations with the neighboring Indian tribes.<sup>327</sup>

In the 16<sup>th</sup> century, the Spanish explorers in Cuba heard of the gold mines in Mexico in the powerful Aztec empire. The Spaniards proceeded to conquer the Aztecs in 1521 and then continued to subdue the Mayas in Central America and the Incas in Peru in

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<sup>326</sup> Michael Burgan, *The Spanish Conquest of America* (New York: Infobase Publishing, 2007), 31.

<sup>327</sup> Ibid, 39.

1532. Mexico City was a center of Spanish governance. Mexico was connected to Europe through the Atlantic trade routes between Havana and Veracruz. There were also Pacific routes between Mexico and Manila Bay in the Philippines.<sup>328</sup>

The Spanish Catholic Church also initiated a major effort to spread Christianity in the New World. Spanish friars established missions in the new American territories. The first mission established in the present state of Florida was St. Augustine in 1565, by Florida's first governor, Pedro Meléndez de Aviles.<sup>329</sup> Other missions were established near Tallahassee, Pensacola, and Southeastern Georgia.<sup>330</sup> There were other colonizing efforts by the French and the Portuguese.<sup>331</sup> Both the Spanish and French tolerated only Catholicism and both implanted rigid systems of governing. Later on, the English settlements promoted greater religious freedom and economic opportunity.<sup>332</sup> In Las Californias, Junipero Serra (1713-1784), baptized the indigenous dwellers and strengthened the first missions in California.<sup>333</sup> In Texas, Spanish Jesuits, Dominicans, and Franciscans established 26 missions. Between 1824 and 1830, the missions in Texas were officially secularized, except those in the El Paso district. The colonial buildings

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<sup>328</sup> Reilly Ridgell, *Pacific Nations and Territories* (Honolulu, HI: Bess Press, 1995), 39.

<sup>329</sup> Burgan, 49.

<sup>330</sup> Lee M. Panich and Tsim D. Schneider, "Native Agency at the Margins of Empire," in *Indigenous Landscapes and Spanish Missions*, ed. Lee M. Panich and Tsim D. Schneider, 5-20 (Tucson: University Press of Southern AZ, 2014), 10.

<sup>331</sup> James T. Fisher, *Communion of Immigrants: A History of Catholics in America* (Oxford: Oxford University Press, 2000), 16.

<sup>332</sup> Infoplease, s.v. "European Exploration and Settlement," <http://www.infoplease.com/encyclopedia/us/united-states-history.html> (accessed October 2, 2015).

<sup>333</sup> Steven W. Hackel, *Junipero Serra: California's Founding Father* (New York: Hill and Wang, 2013), 96.

where missions were established are among the oldest structures and historic monuments in several states.

### **Sparks of Independence**

By the end of the 18<sup>th</sup> century, there were several uprisings in both Europe and the Americas. The French Revolution sparked struggles for independence in Saint Domingue, the most profitable colony in the Caribbean, that produced sugar and coffee based on African slave labor. The ideals of the French revolution emphasized equality, citizenship, and inalienable rights. The inhabitants of the Spanish, English, and French colonies suffered heavy taxation and the native inhabitants underwent abuse and discrimination. Unity between church and state prevailed. African slaves in Saint Domingue revolted and many plantations in the island were destroyed. By 1794, France abolished African slavery, an event that initiated slave revolts in the Spanish and English colonies. One region after another declared themselves independent states. Mexico and the Central and South American nations declared their independence in the early 19<sup>th</sup> century.

Religion in the New World was mixed with politics to create a hybrid system. With its aim of implanting the Catholic religion Spain was also able to use the existing church governments for its own political uses. Dominican, Franciscan and Jesuit missionaries were often left in charge of large areas in what is now Texas, Arizona, New Mexico and, later, California. Today, religion and politics continue to mix in Latin America.

The thirteen English colonies in North America declared their independence in 1776. By 1825, only Cuba, Puerto Rico and the Philippines remained under Spanish rule. It is interesting to note how the theme of independence was brought out in several

national anthems in Latin America. For example, the Honduras anthem narrates the story of the Spanish conquest and refers to the three centuries of Spanish rule. The Honduran territory is described as a beautiful sleeping maiden discovered by the Spanish conquistador who became enchanted with her beauty. The land was filled with national resources, like wood, gold, and silver. The anthem states that the French revolution was an example to follow in seeking independence from Spain. France is referred to as “*la libre y la heroica*” (the free and heroic). Honduras along with other Central American nations gained freedom from Spain in 1821.<sup>334</sup>

### **The Monroe Doctrine and Manifest Destiny.**

In the early 19<sup>th</sup> century, the U.S. consisted of sixteen states. In the course of the next one hundred years, the United States gained control over Louisiana, Texas, New Mexico, Arizona, California, Colorado, Utah, Nevada, Oregon, and Alaska. The U.S. also had overseas territories that included Cuba, Puerto Rico, the Philippines, Guam, and Hawaii.

In 1823, President James Monroe delivered his State of the Union Address in which he expressed his views regarding the intervention of European powers in the American continent.<sup>335</sup> It is important to consider the Monroe Doctrine expansionism to understand how the United States advanced to regions in the southwest previously occupied by Native Americans and Mexicans. Monroe’s declaration was a defining moment in the foreign policy of the United States. President Monroe declared an end to European colonization in any U.S. territory and in Central and South America. In turn,

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<sup>334</sup> “Honduran National Anthem,” <http://lyricstranslate.com/en/honduran-national-anthem-himno-nacional-de-honduras-honduran-national-anthem.html> (accessed September 10, 2015).

<sup>335</sup> Yale Law School, “Monroe Doctrine,” [http://avalon.law.yale.edu/19th\\_century/monroe.asp](http://avalon.law.yale.edu/19th_century/monroe.asp) (accessed October 10, 2015).

Monroe indicated that the U.S. would not interfere with European territories or any conflicts among them. The term “Monroe Doctrine,” coined in 1823, stated that further efforts by European nations to colonize or interfere with states in North or South America would be viewed as acts of aggression, requiring U.S. intervention. Monroe issued his statement at a time when nearly all Mexico, Central and South America, the traditional colonies of Spain and Portugal, were gaining independence from the Spanish and Portuguese empires. The United States, working in agreement with Great Britain, wanted to guarantee that no European power would move in.<sup>336</sup>

Many U.S. public officials and several U.S. presidents would later invoke Monroe’s declaration, for example, Ulysses S. Grant, Theodore Roosevelt, John F. Kennedy, Ronald Reagan and others.<sup>337</sup> Its alleged objective was to free the newly independent colonies of Latin America from European intervention and avoid situations, which could make the New World a battleground for the Old World powers, so that the United States could exert its own influence undisturbed. The doctrine asserted that the New World and the Old World were to remain distinctly separate spheres of influence.<sup>338</sup>

### **Manifest Destiny**

Manifest Destiny embodied a set of beliefs that the United States not only could, but was destined to expand its control and bring civilization to the native dwellers, to eliminate monarchy, and implant democracy instead.<sup>339</sup> This attitude helped to encourage

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<sup>336</sup> Magdalena Alagna, *The Monroe Doctrine: An End to European Colonies in America* (New York: Rosen Publishing Group, 2004), 18.

<sup>337</sup> George C. Herring, *From Colony to Superpower: U.S. Foreign Relations since 1776* (New York: Oxford University Press, 2008), 4-8.

<sup>338</sup> Alagna, 19.

<sup>339</sup> Jay Sexton, *The Monroe Doctrine: Empire and Nation in Nineteenth Century America* (New York: Hill and Wang, 2011), 98.

western settlement, Native American removal, and the war with Mexico. Manifest Destiny was fueled by the Protestant belief that the American nation was favored by God. This belief justified America's "need for new lands, ports, and markets, for secure national borders, and most of all, for its God-ordained destiny to greatness."<sup>340</sup>

Generally American history overlooks the resistance and removal of native dwellers that were eradicated by the conquest. There were at least three major interventions that contributed to the expansion of U.S. territory. The U.S. acquired territories through the Louisiana Purchase, the War with Mexico, and the Spanish American War.

### **The Louisiana Purchase**

In 1803, The U.S. paid France 15 million dollars for the Louisiana Territory belonging to France (828,000 square miles).<sup>341</sup> The area included New Orleans and portions of fifteen present U.S. states and two Canadian provinces. The territory consisted of segments in Arkansas, Missouri, Iowa, Oklahoma, Kansas, and Nebraska. In addition, part of Minnesota, a large portion of North Dakota and South Dakota, the northern portion of Texas, Montana, Wyoming, and Colorado. The region of Louisiana west of the Mississippi River and small portions of land within the present Canadian provinces of Alberta and Saskatchewan, were incorporated into U.S. territory.

The Louisiana Purchase occurred during the term of United States President Thomas Jefferson (1743-1826). Before the purchase was finalized, the decision faced

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<sup>340</sup> Ramón A. Gutiérrez, "The Latino Crucible: Its Origins in 19<sup>th</sup> Century Wars, Revolutions, and Empire," *American Latino Theme Study*, <http://www.nps.gov/history/heritageinitiatives/latino/latinothemestudy/empireswars.htm> (accessed September 5, 2015).

<sup>341</sup> The History Channel, "Louisiana Purchase Completed," <http://www.history.com/this-day-in-history/louisiana-purchase-concluded> (accessed September 12, 2015).

domestic opposition as some argued that it was unconstitutional for President Jefferson to acquire the territory.<sup>342</sup> Jefferson agreed that the U.S. Constitution did not contain provisions for acquiring territory, but decided to proceed with the acquisition, being advised that within the strictest understanding of the Constitution, the President was allowed to negotiate treaties. The purchase included an agreement to remove the presence of France in the territory and to protect U.S. trade access to the port of New Orleans and the Mississippi River. The original thirteen colonies of the United States expanded westward and eventually extended into fifty states.

### **The Mexican-American War or Guerra de Estados Unidos a Mexico (War of the United States Against Mexico): 1846-1848**

In 1845, James Polk made the annexation of Texas, Oregon, and California his main promise during the presidential campaign.<sup>343</sup> Polk used the Monroe Doctrine to legitimize America's westward expansion and enter into a territorial war with Mexico (1846-1848). The war against Mexico was fought on four fronts.<sup>344</sup> The Pacific Squadron seized the ports of northern California by July 1846. The Army of the West seized Santa Fe on August 1846. Part of the company proceeded to southern California and occupied Chihuahua in February 1847. President Polk dispatched an armada to occupy Veracruz in March 1847. American troops advanced to Mexico City which they occupied on

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<sup>342</sup> Herring, 89-90.

<sup>343</sup> Amy S. Greenberg, *A Wicked War: Polk, Clay, Lincoln, and the 1846 U.S. Invasion of Mexico* (New York: Vintage Books, 2012), 34.

<sup>344</sup> David G. Gutiérrez, "An Historic Overview of Latino Migration and the Demographic Transformation of the United States," <http://www.nps.gov/history/heritageinitiatives/latino/latinothemestudy/immigration.htm> (accessed October 12, 2015).

September 15, 1847.<sup>345</sup> Mexican President Santa Anna and his troops fought bravely but they could not match the professional American army.

The U.S. Peace Commissioner, Nicholas P. Trist, arrived to Mexico City to negotiate the war's end.<sup>346</sup> The Mexican government was devastated and not ready to negotiate the unfavorable terms of the treaty presented by Trist. On February 2, 1848, in the town of Guadalupe Hidalgo, a treaty was signed between U.S. and Mexico under extreme coercion.<sup>347</sup> It became known as the Treaty of Guadalupe Hidalgo. Mexico was asked to surrender more than half of its national territory which included New Mexico, Colorado, Arizona, Utah, and California. Mexico received \$15 million for indemnification.

### **The Spanish American War of 1898.**

The territorial gains of the Spanish American War were Cuba, Puerto Rico, the Philippines, Guam, and Wake Islands. Most of Spain's colonies in Latin America were independent by 1825. In 1805, Thomas Jefferson sent delegates to Cuba with offers to purchase the island from Spain. Cuba's proximity and strategic location appealed to the U.S. Spain attempted to diminish the Cuban independence movement on January 1, 1898. On April 11, 1898, President McKinley declared war on Spain. Simultaneously, U.S. naval forces took over Manila Bay in the Philippines, and blockaded the major ports of Cuba. On December 10, 1898, Spain and the U.S. signed the Treaty of Paris, thus ending the war. Cuba was allowed to declare its own independence in 1902.

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<sup>345</sup> Greenberg, 210.

<sup>346</sup> Greenberg, 175.

<sup>347</sup> Gutiérrez, "An Historic Overview of Latino Migration."

American forces occupied Puerto Rico on July 26, 1898. From October 1898 to May 1900, Puerto Rico was administered by the U.S. as a colony. Puerto Rico was declared an unincorporated territory through the Foraker Act of 1901, later replaced by the Jones Act of March 2, 1917.

### **Hispanic Immigration to the United States in the 20th Century**

Immigration from Mexico and other parts of Latin America to the United States was slight during the early 20<sup>th</sup> century. The 1924 immigration act did not impose quotas on Western Hemisphere countries, and for years the border was unpatrolled. People would cross the river in Lower Rio Grande Valley to work in the Texan fields during the day and then return to their homes in Mexico at night, or they might reside in Texas. The United States was much more affluent than Mexico or other Latin American countries and its culture and language so different that the possibility of migrating was regarded as impractical to many Latin Americans, except in times of severe political instability.<sup>348</sup>

Despite their geographic proximity the differences between the United States and Latin America have been intense. Latin America has traces of the colonial past and the customs of the early native dwellers. Spanish rule was established at least one hundred years before the founding of the British colonies in North America. In addition, elements of the pre-Colombian societies remain beneath the layer of the Spanish language and the Catholic religion. Native Amerindian languages are still spoken today not only in small communities of Latin America but also among large populations in Mexico, Guatemala, Panama, Ecuador, Brazil, Peru, Bolivia, and Paraguay. Indian folkways remain in mountainous areas and in cities where residents have migrated.

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<sup>348</sup> L.H. Gann and Peter J. Duignan, *The Hispanics in the United States* (Boulder, CO: Westview Press, 1986), 3.

Mexico and the rest of Latin America, have a culture of *mestizaje* (mixedness), a blend of European and indigenous people. Although the conquest destroyed the indigenous world and built a different one, there is a hidden worldview of continuity between the Amerindian societies and the contemporary Latino cultures. The Catholic Church took on much of the characteristics of indigenous religions. The *Cristos negros* [Black Christs], dark brown wooden statues of Christ on the cross, are found in village churches where candles and flowers are brought as offerings, for example in Esquipulas, Guatemala and in Yoro, Honduras.<sup>349</sup> The customs and food of religious holidays inherited from the natives are still maintained and have become a part of the Latino cultural heritage. The village dwellers pray to local saints and celebrate *fiestas* (holidays) that have their roots in pre-Columbian times.<sup>350</sup> Some traditions also include African music and dance originating from African migrants who were shipwrecked or escaped the slave trade, e.g., the Garífunas (Black Caribs) in the Caribbean coast of Guatemala, Belize, Honduras, and Nicaragua.

The Spanish Crown ruled in Latin America from the 16<sup>th</sup> century until the struggles for independence in the early 19<sup>th</sup> century. During the 1580s, Phillip II read his reports from viceroys in Mexico City and Lima, and sent detailed directives to the Spanish colonies. In the case of Latin America, the king's orders would arrive almost a year later, but they were to be strictly followed. Such remote authoritarian control was unproductive; however the centralist imperial form of governing continued even after

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<sup>349</sup> Jesús Muñoz Tábor, *Folklor y turismo* (Tegucigalpa, Honduras: Editorial Guaymuras, 2002), 61.

<sup>350</sup> Michael Barone, *The New Americans* (Washington, DC: Regnery Publishing, 2001), 152.

most of Latin American nations became independent in the early 1820s. The exceptions to independence were Cuba and Puerto Rico, ruled by Spain until 1898.

Dictatorial or arbitrary leadership has often been the reality in Latin American governance. Upon gaining independence, most Latin American countries declared themselves republics, modeled after the United States. Yet the history of Latin America reveals most nations have had political systems in which those in rule have manipulated power and often fixed elections. Democracy and social equality have been almost non-existent in Latin America. Nations face the challenge of consolidating democracy and gaining economic reforms to alleviate poverty and social exclusion. Dictatorships and coups d'état have been common. For example, the Mexican government under the Party of the Institutional Revolution (PRI) from 1929 to 2000 was in many respects authoritarian. Business interests were usually entangled with government. Voluntary associations were few and labor unions had little independence. Trust in institutions, and indeed trust in anyone outside the family, has typically been very low. Since 1929, Mexico has been officially an anti-clerical nation.<sup>351</sup>

Attempts to seek democratic participation in some Latin American nations occurred through revolutionary experiences—for example, Fidel Castro in Cuba (1960s), the Sandinista revolution in Nicaragua (1980s), and Hugo Chávez and the Bolivarian revolution in Venezuela (2000). These movements featured the prominent role of one or a few charismatic individual leaders. It is not accidental that they arose in the Latin American region that has a long experience of colonial rule. These nations have been the

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<sup>351</sup> Barone, 153.

“backyard” of US hegemony.<sup>352</sup> However, these revolutions have not alleviated poverty nor improved the economy of the cited nations. The poverty of Cuba, Nicaragua, and Venezuela contradict the principles of freedom for the popular classes. The revolutionary leaders mentioned amassed great wealth while *el pueblo* (the people) suffered hunger and inequalities continue.

Currently, the economic and political instability continue in most of the Latin American nations. This may very well be the main factor for Latin migration.<sup>353</sup> Latino migration to the U.S. has expanded from a population of about five million in the 1950s to more than fifty million in 2012.<sup>354</sup> About fifty percent of Latino immigrants to the United States are Mexican. Other Latino immigrants include Cubans, Dominicans, Salvadorians, Guatemalans, Hondurans, Colombians, Peruvians, Ecuadorians, Argentinian, and Brazilians. The explosive growth of Latinos is the result of several national, regional, and global economic factors. The history of U.S. military and foreign policy in Latin America, the inconsistent history of border enforcement, and the aspirations of Latino migrants exert an interplay of factors in the history of migration. The following section will explore the three main Hispanic populations of migrants: Mexican, Puerto Rican, and Cuban.

### ***Los Mexicanos: The Mexican Population Movement***

The U.S.-Mexican border *es una herida abierta* (an open wound) where the Third World grates against the first and bleeds. And before a scab

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<sup>352</sup> Diana Raby, “Democracy and Revolution: Latin America and Socialism Today,” *Venezuelanasys.com*, <http://venezuelanalysis.com/analysis/2005> (accessed September 14, 2012).

<sup>353</sup> Ed Jackiewicz, *Placing Latin America: Contemporary Themes in Human Geography* (Lanham, MD: Rowman and Littlefield, 2012), 216.

<sup>354</sup> Gutiérrez, “An Historic Overview of Latino Migration.”

forms it hemorrhages again, the lifeblood of two worlds merging to form a third country—a border culture. Gloria Anzaldúa

Latino migration to the U.S. is rooted in the North American territorial and economic expansion. The U.S. appropriated a large extension of land from Mexico, including the current states of California, Nevada, Utah, Arizona, New Mexico, Colorado, Texas, and parts of other states under the terms of the Treaty of Guadalupe-Hidalgo that ended the Mexican-American War (1846-1848).<sup>355</sup> This war helped to consolidate the position of the United States as a rising global power.<sup>356</sup> The war resulted in the acquisition of more than 500,000 square miles of Mexican territory by the United States extending west from the Rio Grande to the Pacific Ocean. The treaty included the naturalization granted to an estimated 100,000 former citizens of Mexico who chose to remain north of the new border at the end of the U.S.-Mexican War.

**Figure 2 Territory Ceded to the U.S. During the Mexican American War (1846-1848)**



<sup>355</sup> Burgan, 97.

<sup>356</sup> Cisneros, *Rhetorics of Borders*, 20.

Generally, migration from Mexico was hardly significant during the 19<sup>th</sup> century with an average of three thousand to five thousand people annually from 1840 to 1890. During the Gold Rush, about ten thousand Mexican miners entered California (1848-1855).<sup>357</sup> By the 1900s, the American West had a boost in its economic development mainly due to the expansion of the rail system in the 1870s and 1880s. Employers from the U.S. began to look to Mexico for manual labor in industries such as agriculture, mining, construction, and railroad construction.<sup>358</sup> By 1900, about one hundred thousand Mexicans had migrated to the U.S. basically along the border region mainly enabled by the connection of the American and Mexican rail systems. The eruption of the Mexican Revolution (1910) contributed to the influx of migration across the U.S. border and the movement continued into the 1930s.<sup>359</sup>

At the beginning of the Great Depression (1930s), there were at least 639,000 Mexicans and in combination with the descendants of the former citizens of Mexico living in the Southwest, the total population of Mexican heritage was 1.5 million.<sup>360</sup> The largest Mexican populations were concentrated in several states: Texas, California, and Arizona. A smaller number worked in industrial jobs in the metropolitan areas of Chicago and Detroit.

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<sup>357</sup> Ronald H. Limbaugh and Willard P. Limbaugh, *Calaveras Gold: The Impact of Mining on a Mother Lode County* (Reno: University of Nevada Press, 2004), 111-112.

<sup>358</sup> David G. Gutiérrez, *Walls and Mirrors: Mexican Americans, Mexican Immigrants, and the Politics of Ethnicity* (Berkeley, CA: University of California Press, 1995), 45.

<sup>359</sup> Gann and Duignan, 33-47.

<sup>360</sup> David G. Gutiérrez, *The Columbia History of Latinos in the United States Since 1960* (New York: Columbia University Press, 2004), 45.

It was during the Great Depression that an approximate half a million Mexicans were forced to leave due to a repatriation campaign imposed by the U.S. government.<sup>361</sup> However, due to a labor shortage after the Second World War, lobbyist employers convinced the Federal Government to implement a bilateral labor agreement with Mexico. Mexican government officials were unwilling to enter into such a program due to the degradation inflicted upon the Mexican population during the repatriation of the 1930s. But U.S. officials guaranteed that the Mexican manual laborers would receive fair wages, decent housing, transportation to and from Mexico, and basic human rights protections. The U.S. and Mexico signed the Emergency Farm Labor Agreement in 1942.<sup>362</sup>

The agreement was soon called the Bracero Program, from the Spanish word *brazos* (arms), referring to labor done by people “who work using their arms.” The selection procedures took place at Mexican and U.S. processing centers.<sup>363</sup> Men underwent interviews and hand inspection for calluses as an indication of their farming experience. Braceros also endured physical exams in order to assess their physical aptitude for agricultural labor. Prospective braceros were sprayed while undressed with insecticide or DDT at the U.S. reception centers. The applicants lined up and were questioned by labor contractors.<sup>364</sup>

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<sup>361</sup> Gann and Duignan, 48-49.

<sup>362</sup> Gutiérrez, *Walls and Mirrors*, 134.

<sup>363</sup> Cisneros, *Rhetorics of Borders*, 57.

<sup>364</sup> Deborah Cohen, *Braceros: Migrant Citizens and Transnational Subjects in the Postwar United States and Mexico* (Chapel Hill, NC: University of North Carolina Press, 2011), 99.

During the years of 1955 and 1960, more than 400,000 Mexican laborers were employed in the U.S. By 1964, almost 5 million contracts had been issued. A smaller number of Jamaicans, Bahamians, and Hondurans were employed by the U.S. as well. For example, in the port city of New Orleans, Louisiana, Honduran migrants began to arrive and settled there during the early 1960s. New Orleans imported bananas from Central America to distribute across the U.S. and two New Orleans firms, particularly, the Standard Fruit Company and the United Fruit Company, developed close ties with Honduras. The banana companies owned plantations in the northern coast of Honduras and were able to influence the local government politics.<sup>365</sup> Many Honduran natives arrived through these connections and worked as dockyard laborers, while other upper class Hondurans sent their children to study at Catholic schools.

Because of the guest worker program between U.S. and Mexico, there was also an increase in unauthorized migration across the border. Thousands of working-age male Mexicans crossed the border seeking better economic opportunities. There was also a rise in the number of apprehensions of undocumented immigrants. Between 1950 and 1960 about 800,000 undocumented Mexican workers were apprehended.<sup>366</sup> The Bracero Program eventually reinforced the image of the Mexican as migrant stoop laborer.<sup>367</sup>

The increase of undocumented workers benefitted employers who sought to avoid the official regulations and high costs associated with the labor program. The number of undocumented workers, approximately 5 million, equaled the number of those issued

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<sup>365</sup> Anita Ganeri and Nicola Barber, *Central America* (London: Franklin Watts, 2004), 24.

<sup>366</sup> Armando Navarro, *The Immigration Crisis: Nativism, Armed Vigilantism, and the Rise of a Countervailing Movement* (Lanham, MD: Altamira Press, 1980), 80.

<sup>367</sup> Cisneros, *Rhetorics of Borders*, 57.

official contracts.<sup>368</sup> Potential *braceros* who were unable to secure contracts through formal means also sought a way to remain in the U.S. The mutual economic benefits for undocumented entries, strengthened by financially lucrative smuggling, document forging systems, and improved means of communication, greatly increased during the twenty-year period of the bracero program. The Mexican migration during the Bracero Program inevitably contributed to a steady increase in the permanent residency of the Mexican population.<sup>369</sup>

The Bracero Program, which brought millions of Mexican guest workers to the United States, lasted two decades (1942-1964). “Current debates about immigration policy, including discussions about a new guest worker program, have put the program back in the news.”<sup>370</sup> Scholars have begun to document this historic chapter of Mexican migration. Recent studies have proceeded to an examination of the images, stories, documents and artifacts of the Bracero Program. Such endeavors will contribute to the understanding of the lives of migrant workers in Mexico and the United States. It will enhance awareness of immigration, agriculture, labor practices, race relations, the family, and citizenship.

### **Migration from the Caribbean: A Consequence of U.S. Expansion**

This section will review historical events that led to migration to the mainland U.S.A. from the islands of Puerto Rico and Cuba. It is necessary to understand that the United States began a westward expansion in order to establish a stronger U.S. presence

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<sup>368</sup> Philip Martin, *There is Nothing More Permanent than Temporary Foreign Workers* (Washington, DC: Center for Immigration Studies, 2001).

<sup>369</sup> Bracero History Archive, <http://braceroarchive.org>.

<sup>370</sup> Ibid.

in several areas of the world. Mainly driven by economic reasons, the U.S. began a naval expansion that eventually led to crucial consequences for U.S. foreign policy. In order to establish diplomatic relations and commercial trade with China the U.S. set up several ports in the Pacific region. In 1853, the United States established relations with Japan. In addition, the U.S. Government opened consulates in several of these Pacific Islands: Fiji in 1844, Samoa in 1856, and the Marshall Islands in 1881. Hawaii became a substantial base of operations in the Pacific in order to support U.S. interests in China. Eventually the U.S. annexed the Hawaiian territory in 1898 due to its key location as a base of operation.

The North American expansion movement sought the island of Cuba and eventually Puerto Rico. The Spanish-American War (April 25, 1898–August 12, 1898) was a conflict between Spain and the United States because of the intervention of the United States in the Cuban struggle of independence from Spain. Revolts against Spanish rule occurred in Cuba during a period called the Ten Years War (1868-1878). President William McKinley declared war on Spain. Initially Spain sought a compromise, but finally Madrid formally declared war.<sup>371</sup> Although the main issue was Cuban independence, the ten-week war was fought in both the Caribbean and the Pacific. The United States naval power proved decisive as forces disembarked in Cuba against a weak Spanish garrison and epidemics of yellow fever. The U.S. along with Cuban and Filipino forces gained the surrender of Santiago de Cuba and Manila. After two obsolete Spanish squadrons sank in Santiago de Cuba and Manila Bay, Spain sought peace.

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<sup>371</sup> Megan M. Gunderson, *William McKinley* (Edina, MN: ABDO Publishing Company, 2009), 22.

Spain surrendered its colony of the Philippines to the United States through the Treaty of Paris. Spain also surrendered control of Cuba, ceding Puerto Rico, parts of the Spanish West Indies, and the island of Guam to the United States. The Treaty of Paris signaled the defeat and collapse of the Spanish Empire in the Americas. It was signed on December 10, 1898 and put an end to the Spanish–American War.<sup>372</sup>

### ***Los Puertorriqueños***

After the Spanish-American War, Puerto Rico became an “unincorporated territory” of the United States. Puerto Ricans were governed under the Foraker Act of 1900, which established the island as a self-governing territory of the U.S. The civil government of Puerto Rico consisted of a Governor appointed by the U.S., an Executive Council comprised of six Americans and five Puerto Ricans, and an integrated court system. There was a growing independence movement and the U.S. responded by passing the Puerto Rican Federal Relations Act signed by President Woodrow Wilson on March 2, 1917. This act granted U.S. citizenship to the people of Puerto Rico. In addition, it created the Senate of Puerto Rico, recognized a bill of rights, and approved the election of a *Comisionado Electo de Puerto Rico* (Resident Commissioner), previously appointed by the U.S. President.<sup>373</sup>

The Jones Act of Puerto Rico (1917) opened the door to migration from the island to the mainland U.S. In the case of *Balzac v. Porto Rico* (1922), the Supreme Court ruled that although Puerto Ricans on the island did not have the same constitutional standing as

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<sup>372</sup> U.S. Department of State, Office of the Historian, “United States Maritime Expansion across the Pacific During the 19<sup>th</sup> Century: 1830-1860,” <https://history.state.gov/milestones/1830-1860/pacific-expansion> (accessed July 28, 2015).

<sup>373</sup> James Climent and John Radzillowski, *American Immigration: An Encyclopedia of Political, Social, and Cultural Change* (New York: Routledge, 2015), 229.

ordinary U.S. citizens, it also ruled that the granting of citizenship allowed Puerto Ricans to migrate anywhere within U.S. jurisdiction. Furthermore, the Court ruled that once in U.S. territory, Puerto Ricans were by law “to enjoy every right of any other citizen of the U.S., civic, social, and political.”<sup>374</sup>

After the Balzac ruling, but more so after the Great Depression (1929-1941), increasing numbers of Puerto Ricans began to migrate, mainly to New York City. The economic conditions in the island did not provide sufficient employment to the growing population. Puerto Rican economy depended heavily on sugar cane plantations, but the sugar industry demanded intensive labor only for six months. With high unemployment, the first wave of Puerto Rican migrants left the island searching for jobs or recruitment in the agricultural industry. Between 1930 and 1940, the Puerto Rican population in mainland U.S.A. grew from 53,000 to 70,000.<sup>375</sup> About 90 percent of the Puerto Rican migrants settled in New York City and worked in low-paying jobs, such as clothing manufacturing and service sectors. Puerto Rican entrepreneurship began to service the needs of the region’s rapidly expanding population.

After World War II, Puerto Rican migration accelerated due to chronic unemployment in the island. The Puerto Rican population in the U.S.A. escalated from 70,000 in 1940 to more than 300,000 in 1950. By 1960, the Puerto Rican population reached 888,000. Generally, the large communities of *puertorriqueños* have lived in marginalized or ghettoized areas in large cities due to language culture, and race.

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<sup>374</sup> Gutiérrez, *The Columbia History of Latinos*, 14.

<sup>375</sup> John Lipski, *Varieties of Spanish in the United States* (Washington, DC: Georgetown University Press, 2008), 121.

The U.S. government began Operation Bootstrap (*Manos a la Obra*, meaning “Hands that Labor”) which invested millions of dollars into the Puerto Rican economy.<sup>376</sup> Predicting that the Puerto Rican economy could not subsist on an agrarian economy, the government encouraged the establishment of factories. The U.S. government appealed to North American companies to invest in Puerto Rico by providing lower labor costs than those on the mainland. It also eliminated import duties and allowed profits that could transfer to the mainland free from federal taxes. As a result, Puerto Rico’s economy shifted from an agricultural one to manufacturing and tourism. The manufacturing of tobacco, leather, and clothing changed to industries such as, pharmaceuticals, chemicals, machinery, and electronics. However, by 1960, the growing unemployment hindered Operation Bootstrap. Chronic unemployment and the economically driven migration has been the harsh reality in the lives of many Puerto Ricans.<sup>377</sup>

The Puerto Rican population is currently over 5 million in the U.S. and they represent 1.5 percent of the total population. Puerto Ricans compose 9 percent of the Latino population and are the second largest Hispanic group in the nation. New York City continues to be home to the largest Puerto Rican community and Philadelphia has the second largest one. The majority of Puerto Ricans reside in the Northeastern states and in Florida. There are also a significant number of Puerto Ricans in Chicago.

The Puerto Rican community has organized itself to represent its interests in stateside political institutions. In New York City, Puerto Ricans first began running for

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<sup>376</sup> Ibid., 119.

<sup>377</sup> Center for Puerto Rican Studies, “Manos a la Obra: The Story of Operation Bootstrap,” Hunter College, The City University of New York, <http://centropr.hunter.cuny.edu/library/film-and-video-list/manos-la-obra-story-operation-bootstrap> (accessed July 28, 2015).

public office in the 1920s.<sup>378</sup> In 1937, they elected their first government representative, Oscar Garcia Rivera, to the New York State Assembly. In Massachusetts, Nelson Merced became the first Hispanic elected to the Massachusetts House of representatives.<sup>379</sup> There are four Puerto Rican members of the House of Representatives: Luis Gutierrez of Illinois (Democrat), Jose Enrique Serrano of New York (Democrat), Nydia Velasquez of New York (Democrat), and Raul Labrador of Idaho (Republican). Puerto Ricans have been elected as mayors in three major cities: Miami, Hartford, and Camden. Luis A. Quintana was the first Latino mayor of Newark, New Jersey in 2013. Puerto Ricans in the U.S. have exercised their influence through protests, campaign contributions, lobbying, and voting. Puerto Ricans have had relative success in electing their own to significant public offices throughout the United States.

### ***Los Cubanos***

In 1959, Fidel Castro and Ernesto “Che” Guevara led an insurgency in Cuba to overthrow the regime of the dictator Fulgencio Batista (1952-1959). Although Castro’s political intentions remained unclear in the first months of his rule, by 1960 the revolutionary junta made it clear that Cuba would be ruled by Marxist principles. Soon after, a series of political purges and trials began. Expropriations and the nationalization of key industries occurred. The unsuccessful attempt by Cuban exiles at the Bay of Pigs in 1961 led to a mass emigration of disappointed Cubans to the U.S. This first wave of

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<sup>378</sup> James Jennings and Monte Rivera, *Puerto Rican Politics in Urban America* (Westport, CT: Greenwood Press, 1984), 18.

<sup>379</sup> Susan Diesenhouse, “From Migrant to State House in Massachusetts,” *The New York Times*, November 27, 1988, <http://www.nytimes.com/1988/11/27/us/from-migrant-to-state-house-in-massachusetts.html> (accessed September 23, 2015).

Cuban immigration was known as the golden exile due to the level of education, wealth, and positive reception.<sup>380</sup>

A second wave of Cuban immigration occurred in 1965 when the Castro regime allowed Cubans who wanted to reunite with family members to leave for the U.S. Initially caught by surprise by the Cuban's government decision, U.S. immigration officials provided a mechanism for the orderly entry of nearly 300,000 additional Cuban refugees. As a result, the Cuban population of the U.S. reached 665,043 by 1977.<sup>381</sup> During the 1980s a third wave of immigration from Cuba occurred. Referred to as the Mariel boatlift (April to October, 1980), there were 125,000 Cubans who arrived in Florida. Fidel Castro permitted any person who wanted to leave Cuba free access to depart from the port of Mariel. Hundreds of small craft departed Miami and sailed to Mariel, where they loaded up with refugees, in most cases more passengers than the craft was designed to carry safely. Such an event was a major operation for the U.S. Coast Guard that provided search and rescue assistance to vessels bound for the United States. By 2004, the total population of Cuban immigrants in the U.S. reached 1.5 million.<sup>382</sup>

These three major waves after 1960 provided the foundations for the modern Cuban-American population, which currently stands at nearly 1.8 million or 3.5 percent of the Latino population of the United States.<sup>383</sup> The majority of Cubans, nearly seventy

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<sup>380</sup> Rebecca M. Callahan and Patricia Gándara, *The Bilingual Advantage: Language, Literacy and the US Labor Market* (Bristol, UK: Multilingual Matters, 2014), 55.

<sup>381</sup> Maria Cristina Garcia, "Exiles, Immigrants, and Transnationals: The Cuban Communities of the United States," in *The Colombian History of Latinos in the United States Since 1960*, ed., David Gregory Gutierrez, 146-86 (New York: Columbia University Press, 2004), 157.

<sup>382</sup> Pew Hispanic Center, "Cubans in the United States, 2006," <http://www.pewhispanic.org/files/factsheets/23.pdf> (accessed September 23, 2015).

<sup>383</sup> Ted Hanken and Dimas Castellanos, "Migration and Diaspora," in *Cuba*, ed. Ted Hanken, Miriam Celaya, and Dimas Castellanos, 242-259 (Santa Barbara, CA: ABC-CLIO, 2013), 253.

percent, have tended to settle in South Florida but over time, Cuban Americans have become more geographically dispersed. Although the different socioeconomic profiles of the three distinct waves of Cuban migration created a heterogeneous population, overall the Cuban American population has the highest level of socioeconomic attainment of the three major Latino subpopulations in the United States that is, Mexicans, Puerto Ricans, and Salvadorians.<sup>384</sup>

In 2008, twenty-five percent of Cubans over age twenty-five had obtained at least a college degree compared to 12.9 percent of the overall Latino population in the U.S. The median income per persons over 16 was \$26,478 compared to \$21,488 for all Latinos. About 13 percent of Cubans live below the poverty line, compared to 21 percent of the Latino population and 13 percent of the general U.S. population.<sup>385</sup>

### ***Los Centro Americanos***

The political turmoil in Central America during the 1970s and 1980s, contributed to significant migration to the U.S. from the countries of El Salvador, Guatemala, Honduras, Nicaragua, Costa Rica, and Panama. About 10% of Central American immigrants have been approved for temporary residence as refugees.<sup>386</sup> During the 1960s, migrants of these countries had established small communities in the U.S. However, civil wars and national disasters caused thousands of Central Americans to flee the violence of their homelands. In January 1976, Guatemala experienced a devastating earthquake.

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<sup>384</sup> Mark Hugo Lopez and Daniel Dockterman, Pew Research Center, “U.S. Hispanic Population by Country of Origin,” May 26, 2011, <http://www.pewhispanic.org/2011/05/26/us-hispanic-country-of-origin-counts-for-nation-top-30-metropolitan-areas/> (accessed July 28, 2015).

<sup>385</sup> Mark Hugo Lopes, Ana Gonzalez-Barrera and Danielle Cuddington, Pew Research Center, “Diverse Origins: The Nation’s 14 largest Hispanic-Origin Groups,” June 19, 2013, <http://www.pewhispanic.org/2013/06/19/diverse-origins-the-nations-14-largest-hispanic-origin-groups/> (accessed July 28, 2015).

<sup>386</sup> Callahan and Gándara, 58.

Besides the deepening debt crisis, a damaging earthquake occurred in Mexico in 1985. Hurricane Mitch ravaged Honduras in 1998.

Central Americans faced political events such as civil wars and pro-communist revolutions in the 70s and 80s.<sup>387</sup> The Sandinista National Liberation Front overthrew the government of Anastasio Somoza in Nicaragua (1979). Clashes between a military government in El Salvador and the Faribundo Marti Liberation Front (left-wing militias), caused a bloody civil war for about two decades (1970 to 1990). In Guatemala a civil war rages since the 1970s and ended in 1996 by the signing of a peace treaty between the Guatemalan government and the weakened guerilla forces.

In order to enhance military security in the region, a North American military base, Palmerola, was established in the central region of Honduras in 1982.<sup>388</sup> Roberto Suazo Cordova, the President of Honduras (1980-1984) referred to Honduras as an “oasis of peace.” Honduras became a key base for the Reagan administration’s response to the crisis in Central America.

The nation hosted bases for the Nicaraguan Contras along the Nicaraguan border. U.S. troops held large military exercises in Honduras during the 1980s, and trained thousands of Salvadorians in the country. In addition, the military established the Battalion 3-16 (1984-1986) in order to prevent the spread of civil wars from the neighboring countries. There were operations that involved the disappearances of leftists.

Latin America became a battlefield of the Cold War in the late 20th century. Military dictatorships in the 1960s and 1970s overthrew some of the democratically

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<sup>387</sup> Marc Becker, “Dictatorship in Latin America,” <http://science.jrank.org/pages/7630/Dictatorship-in-Latin-America.html> (accessed September 3, 2015).

<sup>388</sup> Military Bases, “Soto Cano Air Base,” <http://www.militarybases.us/air-force/soto-cano-air-base> (accessed October 19, 2015).

elected governments in Argentina, Brazil, Chile, Uruguay and Paraguay.<sup>389</sup> To curtail opposition, these governments detained thousands of political prisoners, many of whom were tortured or killed. Throughout the 1980s and 1990s, Peru faced a guerilla insurgence of the *Sendero Luminoso* (Shining Path). Argentina and Britain fought a territorial dispute over the Falkland Islands in 1982. Colombia endured internal conflict, which started in 1964 with the creation of Marxist guerilla groups, *Fuerzas Armadas Revolucionarias de Colombia* (Revolutionary Armed Forces of Colombia).<sup>390</sup> In order to fund their operations, powerful drug lords made use of these leftist groups to smuggle narcotics out of Colombia. The nation witnessed kidnapping, bombings, land mines, and assassinations against both government officials and citizens.

South America has experienced the election of several leftist and center-left administrations in most countries of the area, except Colombia. The political and economic restructuring of South America after the Bolivarian Revolution headed by Hugo Chávez (1998-2013), led to a situation in which highly educated and highly skilled individuals from Venezuela, Argentina, Chile, Colombia, Peru, Ecuador, and Brazil migrated to the U.S. seeking economic opportunities not available to them in their countries.<sup>391</sup>

Caught between authoritarian regimes (often overtly or covertly supported by elements of the U.S. government) and left-wing insurgencies, Central American migrants became a significant part of the U.S. Latino population. By 1990, they reached a

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<sup>389</sup> Jennifer Browdy de Hernandez, *Women Writing Resistance* (Cambridge, MA: South End Press, 2005), 3.

<sup>390</sup> Gus Martin, *Understanding Terrorism* (Thousand Oaks, CA: Sage, 2016), 182.

<sup>391</sup> Ida Zerpa, *Silent Invasion of the U.S.A.* (Buenos Aires, Argentina: Libros en Red, 2006), 70-71.

population of more than one million. Central Americans have clustered in different areas with Salvadorians prominent in Los Angeles, Houston, San Francisco, New York, and Washington, D.C. Guatemalans settled in California, Texas, New Jersey, and New York. Hondurans relocated to New Orleans, Miami, and Houston. Nicaraguans established themselves in Miami. In the last ten years, there has been a growing population of Central Americans in the southern states: Georgia, North and South Carolina, Tennessee, and Virginia.<sup>392</sup>

Although most of the Central American nations have had democratic presidential elections since the 1980s, the grim economic conditions and civil unrest have contributed to the continuing growth of this population.<sup>393</sup> Practically any political turmoil in Latin America produced a wave of immigrants to the Hispanic milieu of South Florida.<sup>394</sup> Central America has been ravaged by extended civil-and guerilla wars, the *maras* (violent gangs), and drug trafficking in the region. The sociopolitical conditions of Latin American nations have stimulated the explosive growth of the Latino population and the rise of undocumented workers.

Deportations and enforced departures of undocumented immigrants have risen sharply in the U.S. Heightened security measures and the recession have contributed to decline of unauthorized migration in recent years. During President Obama's administration, about two million immigrants have been deported, more than in any other

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<sup>392</sup> Jamie Winders, "Re-Placing Southern Geographies: The Role of Latino Migration Transforming the South, Its Identities, and Its Study," *Southeastern Geographer* 5, no. 2 (2011): 342-358.

<sup>393</sup> Norma Stoltz Chinchilla and Nora Hamilton, "Central American Immigrants: Diverse Populations, Changing Communities," in *The Columbia History of Latinos Since 1960*, ed. David G. Gutierrez, 186-228 (New York: Columbia University Press, 2004), 212.

<sup>394</sup> Joan Moore and Henry Pachon, *Hispanics in the United States* (Englewood Cliffs, NJ: Prentice Hall, 1985), 36.

previous administration. In 2005, the total Hispanic population was 42 million or 14 percent of the total U.S. population. Since the flow of Latinos has diminished since 2008, it is estimated that by 2020, the growth in the Hispanic population in the U.S.A. will reach 20 percent; by 2030, it will reach 22 percent; and by 2040, it will reach 24 percent of the population; although the Pew Research Center predicts that by 2050, Latinos will be 128 million or 29 percent of the population.<sup>395</sup>

### **Issues of Immigration: From Conquistadors to Transnational Capital**

Migration is a growing dilemma and an inevitable consequence of globalization. The public discourse of several political figures dehumanizes immigrants. Lawmakers and church leaders must remember that immigrants are created in the image of God. Brown-skin immigrants suffer the struggles of cultural adaptation while they are susceptible to intimidation by the media. They are “constantly scrutinized by the demeaning gaze of the many native citizens.”<sup>396</sup> Every political campaign, especially after September 11, has been saturated by violent discourse that dehumanizes immigrants. Immigrants are perceived as sources of “cultural contaminations.”<sup>397</sup>

Sadly, I have never heard the Anglo churches offer prayers for the well-being of immigrants or for changes in immigration laws. Yes, churches offer their spaces, but public affirmation of immigrants is never heard. In the month of November 2015, two buses were burned at a Hispanic church in Norfolk, Virginia, and a pastor in Monticello,

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<sup>395</sup> Jeffrey Passel and D’Vera Cohn, Pew Research Center, “US Population Projections: 2005-2050,” February 2008, <http://www.pewhispanic.org/2008/02/11/us-population-projections-2005-2050/> (accessed September 3, 2015).

<sup>396</sup> Luis Rivera-Pagán, “Xenophilia or Xenophobia: Toward a Theology of Migration,” in *Contemporary Issues of Migration and Theology*, ed. Elaine Padilla and Peter Phan, 31-52 (New York: Palgrave MacMillan, 2013), 43.

<sup>397</sup> Ibid.

New York, received threats that his building would be set on fire. Violent discourse has instilled fear and aggressive behavior among the Anglo population.

In our era of globalization, God has allowed waves of migrants to reach the U.S. with a beneficial purpose. Exchanges with people of different cultural heritages can be a source of revitalization and an expansion of cultural understanding and appreciation. Hispanic roots were planted in U.S. soil before the English settlers arrived. Lack of knowledge makes people misunderstand and be critical of other human beings.

Compassion, hospitality, and care for the vulnerable should begin among Christian churches. More prayers and affirmation of immigrants should be expressed in Christian public meetings. Migration will continue to be a growing international crisis. The powerful American nation has made use of cheap labor and Latin American nations have been consumers of their capitalist industries.

“Globalization implies not only the transfer of financial resources, products, and trade, but also the worldwide relocation of people, the transnational migration of labor, the movement of human beings.”<sup>398</sup> Globalization will continue to make daily subsistence more difficult for people in Latin America. Industrial agriculture seizes land from subsistence farmers and indigenous people. Trade agreements shatter local economies, and “manufacturing migrates around the world in search of the most exploitable workforces.”<sup>399</sup>

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<sup>398</sup> Rivera-Pagán, 43.

<sup>399</sup> Clifton Ross and Marcy Rein, “Introduction,” in *Until the Rulers Obey: Voices from Latin American Social Movements*, ed. Clifton Ross and Marcy Rein, xv-xxix (Oakland, CA: PM Press, 2014), xxvi.

## CHAPTER 7 LATINO CONTRIBUTIONS TO THE SPIRITUAL FABRIC OF AMERICA

How can we sing the songs of the LORD while in a foreign land?  
Psalm 137:4

Today's immigrants from Latin America...keep parishes open and even thriving.  
John Castleberry, President Northwest University

### **Immigrant Hispanic Religiosity**

Undoubtedly, churches and other faith-based organizations have been safe havens for Hispanic immigrants. They continue to play a critical role in the adaptation and assimilation for Hispanics into North American society. In addition, some schools have also played a positive role to support students by providing academic and emotional support to immigrant students. In the years 2012 to 2014, the number of deported parents reached 205,000.<sup>400</sup> Children who have experienced a separation from their parents need counseling. Immigrant community organizations and leaders have provided a network to address concerns that affect the community and to recommend plans in case of need.<sup>401</sup> In Hispanic church gatherings, it is common to pray for families that have been separated due to deportation.

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<sup>400</sup> "The Great Expulsion," *The Economist*, February 2014, <http://www.economist.com/news/briefing/21595892-barack-obama-has-presided-over-one-largest-peacetime-outflows-people-americas> (accessed October 10, 2015).

<sup>401</sup> Sylvia Romero and Melissa Romero Williams, "The Impact of Immigration Legislation on Latino Families," *Advances in Social Work* 14, no. 1 (2013): 239.

The Latino migration has brought a new element into the way that religion is practiced in the United States. Hispanics compose about one third of the membership in the Catholic Church and the church has responded by making sure that new priests are bilingual. Nevertheless, despite these efforts, many Hispanics have joined Evangelical, Pentecostal, or other Protestant denominations.<sup>402</sup> Protestant, Evangelical, and Pentecostal churches in North America are learning “to speak Spanish” and to cross over into the Latino culture.<sup>403</sup> These churches offer an appealing message to immigrant communities that are *luchando* (struggling) to get ahead in their new spaces.

Latinos are significantly reshaping religion in America through their religious zeal. A wave of Pentecostals and Evangelicals is molding Hispanic spirituality in the country. For Pentecostal pastor Wilfredo de Jesus, at the New Life Covenant in Chicago, Latinos are changing America in Christ’s name. He concludes that Latinos “are saving American Christianity...No doubt, every denomination would have decreased in membership if it had not been for Hispanic growth.”<sup>404</sup>

In regards to religious affiliation, Mexicans are more likely to be Catholic; Central Americans are most likely to be former Catholics; and Hispanics of Caribbean are most likely to have never been Catholic. Hispanic immigrants are uncomfortable with what they perceive as the impersonality of North American churches in comparison to the

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<sup>402</sup> AARP, “Keeping the Faith: Spirituality and Religion among Hispanics Age 40+,” [http://assets.aarp.org/rgcenter/general/hispanic\\_spirituality\\_1.pdf](http://assets.aarp.org/rgcenter/general/hispanic_spirituality_1.pdf) (accessed August 20, 2015).

<sup>403</sup> Eduardo Porter, “Protestant Faiths Are Learning to Speak Languages of Latinos,” *Wall Street Journal*, July 2, 2002, [www.wsj.com/articles/SB1025558511670173280](http://www.wsj.com/articles/SB1025558511670173280) (accessed September 8, 2015).

<sup>404</sup> Tony Castro, “How Hispanics are Changing Religion in the US,” *Latino Voices*, April, 18, 2015, [http://www.huffingtonpost.com/2014/04/18/hispanics-changing-religion-\\_n\\_5173258.html](http://www.huffingtonpost.com/2014/04/18/hispanics-changing-religion-_n_5173258.html) (accessed September 30, 2015).

churches in their home countries. Hispanics indicated that they sense a lack of community and a lack of emotion during the liturgy in the Anglo congregations.<sup>405</sup>

About fifty percent of Catholics who leave the Church join an Evangelical or Pentecostal church. There was a time when being Hispanic meant being Roman Catholic, but that reality has changed. A survey by the Pew Charitable Trusts found that 74 percent of Latino immigrants are Catholic, but by the third generation, the number drops to 59 percent.<sup>406</sup> The Catholic Church has a clerical shortage with one Spanish-speaking priest for every 10,000 Catholics. Furthermore, the training of a priest can be as long as twelve years. On the other hand, Protestant or Pentecostal churches have shorter training periods for their pastors.

People are attracted to Evangelical/ Pentecostal churches because their environment satisfies their spiritual, emotional, social, cultural, and in some cases, their financial needs. The reasons for being involved in a Pentecostal church include emphasis on the Bible, greater spiritual fulfillment, inspiring or enthusiastic sermons, genuine emotion in worship services, and a sense of being welcomed and recognized as an individual. Evangelical converts find new avenues in their personal growth, knowledge from reading the Bible, and a sense of community. The sense of belonging to a community is important to Hispanics and the church plays a strong role in cultivating community.<sup>407</sup>

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<sup>405</sup> Ibid.

<sup>406</sup> Ibid.

<sup>407</sup> AARP, "Keeping the Faith."

Hispanics have brought their culture and their religious beliefs to America.<sup>408</sup> According to Hernandez founder of the U.S.-México Studies at the University of Texas, immigrants seek the church for words of encouragement, a warm embrace, and a place to continue seeking God.<sup>409</sup> Newly arrived Hispanics look for churches where they can find social acceptance and assistance in their new places of residence. Hispanic churches are characterized by a demonstrative style of worship and sometimes longer services. In comparison, the Catholic rituals may exhibit a cold and impersonal approach to God. Immigrants find a nurturing environment that offers guidance and refuge. Although Hispanics have slight cultural variations, language is a bond that unites them all.

Jesse Miranda, leader of the National Evangelical Hispanic Association, indicated that “Latinos bring a more practical, experiential faith with them, less doctrinal and intellectual, moving away from the European Christian emphasis on private religiosity towards a more public and communal expression of faith.”<sup>410</sup> Hispanics bring their moral and social values to America that leads eventually to a wave of spirituality in the nation. In the same manner, David Lizarraga, President of the East Los Angeles Community Union, believes that Latinos have a deep sense of faith and belief in God: “a strong sense that we are here in this world to make a difference. The pioneering spirit and sense of faith is why people go north.”<sup>411</sup>

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<sup>408</sup> Richard Hoffman, “A Wave of Spirituality: How our Faith is Transforming America,” *Hispanic* 18, no. 2 (January, 2006): 44-45.

<sup>409</sup> Ibid, 45.

<sup>410</sup> Ibid.

<sup>411</sup> Hoffman, “A Wave of Spirituality.”

Pentecostal churches are generally perceived as churches of the poor or marginalized people. In many cities, there are storefront churches sometimes close in proximity to one another. Pentecostals know how to take the church to the people and earn the love and respect of struggling immigrants. The message in Pentecostal churches is that God is alive and that he is everywhere. Spiritual gifts are manifested freely and people genuinely commit themselves to spread the Gospel. Some churches distribute food and clothing. Pastors or church leaders take people to medical examinations, or to lawyers and serve as interpreters for them.

The Latino community has been in the shadows, hidden from the eyes of mainstream society. Most North Americans have a blurred image of Latinos and they are uncertain about what to call them.<sup>412</sup> Latinos? Hispanos? Chicanos? Boricuas? However, Latino Pentecostals do not fit into a traditional racial, cultural, or political category. For liberals, Latino Pentecostals must be progressive since non-white urban poor people attend their churches. On the other hand, since Latinos are pro-family and anti-abortion, conservatives assume they embrace traditional political views.

For Gallegos, Latino Pentecostals are not quite as passive as some people may assume.<sup>413</sup> They challenge assumptions and blur the lines between liberal and conservative. For example, they may support tougher laws to combat gangs in their neighborhoods but welcome gang members into their churches without denigrating them. They are redefining the political, theological, and social categories of previous generations by striving for justice in the Holy Spirit and the liberation of the oppressed.

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<sup>412</sup> Aaron Gallegos McCarroll, "Where the Spirit Leads," *Sojourners Magazine* 37, no. 4 (April, 2008): 12-15, *Academic Search Complete*, EBSCO host (accessed August 26, 2015).

<sup>413</sup> Ibid.

They gave George Bush a 64 percent support in the 2004 elections. However, Latinos have experienced a lack of support in the immigration debate even by the Obama administration. The Republican and Democratic presidential candidates are aware that Latinos are closely watching those who will take action in an honorable plan for immigration reform.

For Gabriel Salguero, the Latino Evangelical church ought to be a major contributor in affecting public opinion on the issues of immigration in the US. The church has a pastoral and prophetic role to play regarding values and principles of national identity. Faith leaders should promote immigration policies that allow an earned path to citizenship.<sup>414</sup>

Latin American immigration and the status of millions of undocumented Latino immigrants in the U.S will certainly continue to be one of the most complicated and difficult issues of the American political landscape. On one hand, growing international market competition makes it likely that the U.S. economy will continue to depend heavily on the labor of foreigners. It is almost certain that Latin American immigrants of all statuses will continue to play a major role in the economic development of the nation.

According Juana Bordas, Latinos will be the majority population entering the workforce in 2017.<sup>415</sup> In 1980, immigrants made up 7 percent of the workforce.<sup>416</sup> There was an increase to 12 percent in 1990, and 16 percent in 2000.<sup>417</sup> Immigrants work in

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<sup>414</sup> Gabriel Salguero, "Immigration, Integration, and National Identity: Making the Case for a Hispanic Evangelical Contribution," *The Review of Faith and International Affairs* 9, no. 1, (2011).

<sup>415</sup> Juana Bordas, *The Power of Latino Leadership* (San Francisco: Berrett-Koehler, 2013), 1.

<sup>416</sup> William A.V. Clark, *Immigrants and the American Dream* (New York: The Guilford Press, 2003), 99.

<sup>417</sup> Ibid.

construction as roofers, painters, and plasters. Immigrants are employed as packaging workers, housekeepers, cooks, dishwashers, laundry workers, and textile workers. They are also involved in traditional farming and in the meat and fish processing industry.

Indeed, the Latino workforce is undeniable.

### **Violent Opposition to Hispanic Immigrants**

Everywhere immigrants have enriched and strengthened the fabric of American life. *John F. Kennedy*

I am troubled by the demonization of immigrants, legal or illegal in our party. We've got a country that was built on immigrants and immigration, and we've kind of lost sight of that.

*Blake Farenthold (R-TX), August 1, 2011.*

The increasing presence of the Latino population has fanned the flames of dissent and nationalism among those who are angry about the expansion of undocumented population. Fears about the aging of the “white” citizen population and the rapid growth of a comparably youthful non-white Latino population have tended to increase resentment against the foreign-born Hispanics and their children. In 2012, the median age of non-Hispanic white person was 37, compared to a median age of 27 for Latinos.<sup>418</sup> There is a widespread perception that the federal government and lawmakers in both political parties have not seriously enforced the existing immigration laws which adds to the frustration of people who hold an anti-immigrant stance.

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<sup>418</sup> Pew Research Center, “Median Age for Hispanics,” <http://www.pewresearch.org/daily-number/median-age-for-hispanics-is-lower-than-median-age-for-total-u-s-population/> (accessed September 25, 2015).

The immigration debate was clearly altered after the terrorist attacks of September 11, 2001.<sup>419</sup> George W. Bush had defined immigration reform as one of his national priorities while still a presidential candidate in 1999. He aimed for the Latino vote in California, New Mexico, Arizona, Texas, Florida, and New York. On January 25, 2001, George W. Bush announced that his first trip out of the country would be to Mexico to meet with the Mexican President, Vicente Fox, to discuss issues of immigration of documented and undocumented Mexican workers into the United States. However, the September 11 attacks on the World Trade Center in New York City and the Pentagon in Washington, D.C. immediately altered the immigration reform debate in the United States. Border security became the principal issue for the Bush administration and for the American public. Latinos or brown-skin immigrants became the scapegoat of 9/11.<sup>420</sup> In the months that followed, a number of measures were implemented to conduct background checks on foreign students and scientists working in defense industries. Immigrants with little probable cause were detained and deported.

Before the terrorist attacks, there were expectations of a comprehensive immigration reform. However, immigrant laws focused in harsher enforcement measures. John McCain co-sponsored a reform bill with Ted Kennedy in 2005 that incorporated legalization, guest worker programs, and border enforcement mechanisms. The Secure America and Orderly Immigration Act (McCain-Kennedy Bill) was never voted on in the

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<sup>419</sup> Edilberto Roman, *Those Dammed Immigrants: America's Hysteria over Undocumented Immigrants* (New York: New York University Press, 2013), 123.

<sup>420</sup> José Torres-Tama, *Immigrant Dreams and Alien Nightmares* (New Orleans, LA: Dialogos Books, 2014), 21.

Senate. The top priority became the fight against terrorism and the government focused on protecting the nation's borders as a counter-offense against terrorists.<sup>421</sup>

In 2002, Congress passed the Homeland Security Act, legislation created to keep U.S. territory safe from future terrorist attacks. Federal funding for the Department of Homeland Security cost the U.S. \$589 billion in one decade (2001-2011). Immigration enforcement was intensified and deportations rose from 200,000 people in 2001 to almost 400,000 in 2011. States, towns, and cities enacted a range of measures designed to pressure undocumented persons to leave their jurisdictions. For example, in 2007, Mayor Lou Barletta of Hazleton, Pennsylvania, vowed to make the city "one of the toughest places in the United States" for illegal immigrants.<sup>422</sup>

Other local initiatives were modeled on Hazleton's ordinances; however, these were never put in effect because of the legal challenge. In Escondido, California, the local authorities passed laws such as banning the hiring of undocumented workers. These measures made it illegal to rent to undocumented residents. The city could suspend business licenses of firms who employed immigrant workers, and criminalize the public use of languages other than English.<sup>423</sup> In 2010, states passed more than 300 similar laws, including measures requiring local law enforcement officials, teachers, social workers, health care providers, private sector employers, and others to verify the citizenship of any

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<sup>421</sup> ABC News, Ted Hasson, "Five ways Immigration System Changed After 9/11," Sept 11, 2012, [http://abcnews.go.com/ABC\\_Univision/News/ways-immigration-system-changed-911/story?id=17231590](http://abcnews.go.com/ABC_Univision/News/ways-immigration-system-changed-911/story?id=17231590) (accessed July 29, 2015).

<sup>422</sup> Julia Preston, "Judge Voids Ordinance on Illegal Immigrants," *New York Times*, July 27, 2007, [http://www.nytimes.com/2007/07/27/us/27hazleton.html?\\_r=1&](http://www.nytimes.com/2007/07/27/us/27hazleton.html?_r=1&) (accessed, July 29, 2015).

<sup>423</sup> David Gutierrez, "An Historic Overview of Latino Immigration and the Demographic Transformation of the United States," National Park Service: American Latino Theme Study, <http://www.nps.gov/history/heritageinitiatives/latino/latinothemestudy/immigration.htm> (accessed August 2, 2015).

individual they encountered in their official duties or businesses and make it a crime for non-citizens not to have documents verifying their legal status.<sup>424</sup> Some have gone so far as to propose that states should not recognize the U.S. citizenships of infants born of unauthorized residents, regardless of the birthright citizenship provision of the Fourteenth Amendment to the U.S.

Hispanics expected immigration reform during the presidency of Barack Obama. However, deportations under the Obama administration have almost reached two million.<sup>425</sup> President Obama announced that measures were needed to fix the immigration system. He pledged to enact legislation to favor undocumented immigrants. However, there has been no immigration reform during the Obama administration. An immigration enforcement program called Secure Communities was in effect from 2008 to 2014. Anti-immigrant measures increased, including deportation efforts and information sharing between Immigration and Customs Enforcement (ICE) and state level enforcement. The administration's Secure Communities deportation program targeted "dangerous" and "criminal" immigrants. A police officer could arrest someone for a traffic violation and threaten the undocumented arrestee with deportation. Amidst the expulsion of immigrants, many who had been working in America for decades were deported. Others charged with minor offenses without conviction were expatriated and families were torn apart.<sup>426</sup>

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<sup>424</sup> Ibid.

<sup>425</sup> Walter E. Ewing, "The Growth of the U.S. Deportation Machine," American Immigration Council, April 9, 2014, <http://www.immigrationpolicy.org/just-facts/growth-us-deportation-machine> (accessed October 10, 2015).

<sup>426</sup> "The Great Expulsion," *The Economist*, Feb 2014, <http://www.economist.com/news/briefing/21595892-barack-obama-has-presided-over-one-largest-peacetime-outflows-people-americas> (accessed October 10, 2015).

The president highlighted his good intentions as a border enforcer by publicly stating he had deported more undocumented immigrants than his predecessor. On the other hand, in 2012 the administration issued a number of memos explaining the intent of immigration officials to exercise “prosecutorial discretion.” For example, ICE could assist an immigrant by asking a judge to close his or her case. The administration also enacted a “deferred action” plan to benefit youth qualified for the DREAM (Development, Relief, and Education for Alien Minors) Act. The Deferred Action for Childhood Arrivals (DACA) plan would allow a halt to deportation procedures against undocumented youth, or allow undocumented youth to seek permission to remain in the United States for two years and apply for employment authorization.

In 2015, the Secure Communities program was replaced by Priority Enforcement Program (PEP), which arrests individuals with a criminal violation since many individuals were arrested and deported even for a minor traffic violation. PEP deports individuals if they have been convicted of an offense listed under the Department of Homeland Security (DHS). Their biometric data is sent to ICE in order to determine whether an individual is a priority for removal. There are enforcement priorities, that is, those who have intentionally participated in an organized criminal gang, or pose a danger to national security, are deported.<sup>427</sup> PEP wants to ensure that individuals who are integrated members of community will not be arrested and detained.

On June 15, 2012, President Obama announced that the U.S. Department of Homeland Security (DHS) would not deport certain undocumented youth who came to

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<sup>427</sup> Homeland Security, “Priority Enforcement Program—How DHS is Focusing on Deporting Felons,” July 30, 2015, <http://www.dhs.gov/blog/2015/07/30/priority-enforcement-program-%E2%80%93-how-dhs-focusing-deporting-felons> (accessed October 10, 2015).

the United States as children. These children would be granted a type of temporary permission, or “deferred action” to stay in the United States. Unaccompanied children usually traveled through Mexico by bus or van on journeys arranged by coyotes. In 2013, an unexpected surge in unaccompanied child migration from El Salvador, Guatemala, and Honduras occurred with more than 50,000 Central American minors intercepted at the U.S.-Mexico border. Some children traveled to be reunited with parents and other were sent by their parents hoping for a better future for their children.

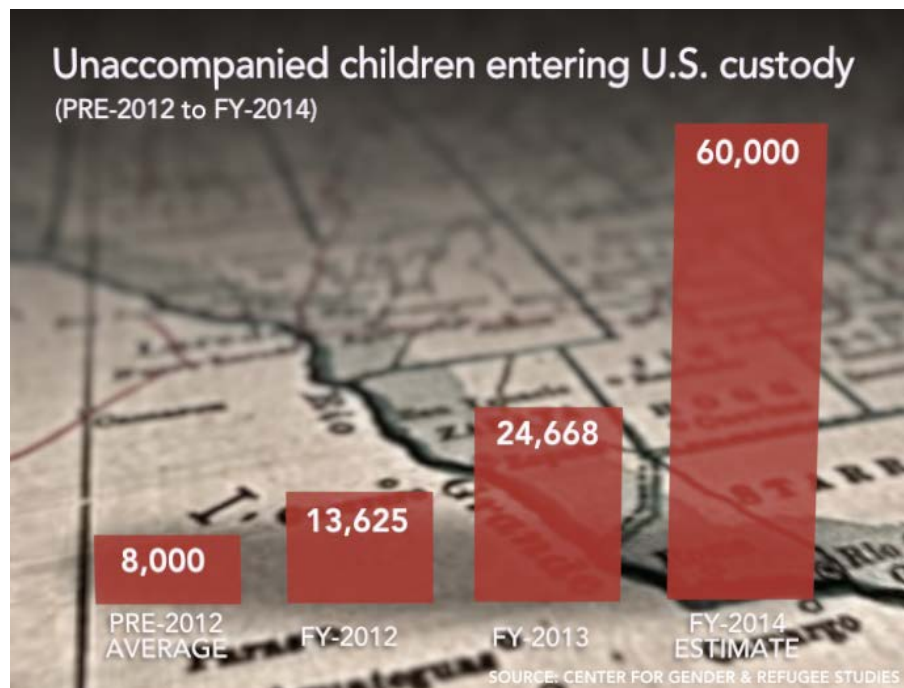
On November 20, 2014, President Obama announced an expansion of the DACA program. However, on February 16, 2015, a federal district court in Texas issued an order that placed the expanded DACA program on hold temporarily. Currently, DACA no longer receives applications.<sup>428</sup> Congressional gridlock has prevented any substantial consideration of immigration reform.<sup>429</sup>

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<sup>428</sup> National Immigration Law Center, “The Obama’s Administration Deferred Action for Childhood Arrivals (DACA),” August 14, 2015, <https://www.nilc.org/FAQdeferredactionyouth.html> (accessed September 23, 2015).

<sup>429</sup> Josue David Cisneros, *The Border Crossed Us: Rhetorics of Borders, Citizenship, and Latina/o Identity* (Tuscaloosa: University of Alabama Press, 2011), 139.

Figure 3 Number of Children Entering the U.S.A. Between 2012 and 2014.<sup>430</sup>



Undoubtedly, a hostile climate for Latinos and non-citizens has increased within the U.S. During the summer of 2015, Donald Trump, Republican presidential candidate, made incendiary remarks mainly targeting Hispanics. His anti-immigrant discourse has saturated the media. He continues to aim hostile rhetoric toward undocumented immigrants. Trump proposes to triple the number of ICE officers, end birthright citizenship, and make Mexico pay for a permanent wall along its northern border.<sup>431</sup>

Arizona leads the nation in the anti-immigrant movement with an increasing number of restrictive laws.<sup>432</sup> The Jim Crow type of legislation legalizes racial profiling,

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<sup>430</sup> P.J. Jobia, "No Country For Lost Kids," Public Broadcasting Service, June 20, 2014, <http://www.pbs.org/newshour/updates/country-lost-kids/> (accessed July 10, 2015).

<sup>431</sup> Donald Trump, "Immigration That Will Make America Great Again," 2015, <https://www.donaldjtrump.com/images/uploads/Immigration-Reform-Trump.pdf> (accessed August 30).

<sup>432</sup> Romero and Romero Williams. "The Impact of Immigration Legislation," 230.

discrimination, and the unnecessary harassment of Latinos whether immigrants or U.S. citizens. For Cleary, “racial profiling occurs when a law enforcement officer uses race or ethnicity as one of several factors to stop, question, arrest, and/or search someone.”<sup>433</sup> Besides Arizona, Utah, Alabama, Georgia, and South Carolina have enacted such laws. Alabama’s HB-56 legislation passed in 2011, called the harshest state immigration law in the nation, its regulations placed emotional and mental anguish on parents and their children, since schools were required to check on the immigration status of children. However, two years later, HB 56 was halted. Its foundations proved to be “unconstitutional, unworkable, or politically unsustainable.”<sup>434</sup> Elected officials, social workers, clergy, human rights activists, and residents recognized the tension in their communities finally ended.

It is likely that the historical debate over border enforcement, the continuing growth of Latin American population, and the status of unauthorized persons will persist into the near future. The current presidential candidates including, Hillary Clinton, Jeb Bush, and Donald Trump, are all speaking up on issues of immigration reform. Both Republicans and Democrats understand that the Hispanic voters could be the deciders in the 2016 presidential elections. Dolores Huerta, a civil rights activist, who has been a forerunner of the Latino and immigrant rights movement, believes Latinos in the U.S.

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<sup>433</sup> Jim Cleary, Information Brief, “Racial Profiling Studies in Law Enforcement: Issues and Methodology,” (St. Paul, MN: Minnesota House of Representatives, 2000), [www.house.leg.state.mn.us/hrd/pubs/raceprof.pdf](http://www.house.leg.state.mn.us/hrd/pubs/raceprof.pdf) (accessed August 30, 2015).

<sup>434</sup> Benjy Sarlin, “How America’s Harshest Immigration Law Failed,” MSNBC, December 16, 2013, <http://www.msnbc.com/msnbc/undocumented-workers-immigration-alabama> (accessed September 1, 2015).

will play a larger role in the electorate as occurred in the 2008 and 2012 elections.<sup>435</sup> In 2008, George Bush won 44 percent of the Hispanic vote. In 2012, 71 percent Latinos voted for Barack Obama over 27 percent to Republican Mitt Romney. It is estimated that 13.1 million Latinos will turn out to vote in 2016, compared to 11.2 million in 2012. The prediction is that in 2016, Latinos will make up 10.4 percent of the electorate.<sup>436</sup>

Latino immigrants are transforming local landscapes and social terrains across America. They are establishing roots, as they buy houses, enroll children in schools, pay taxes, and contribute to the economy. Houses and businesses change hands, new flags go up, and schools look and sound different. There are new meanings, new boundaries, and variations in the physical forms of home, communities, and neighborhoods.<sup>437</sup>

America, a nation of immigrants, must come to the realization that it needs to create a lawful way for foreigners to enter its borders and support the economy. There must be a reasonable and humanitarian way to deal with undocumented immigrants. The case for immigrants is complicated but it must be resolved in a way that treats immigrants with dignity. The presence of the Hispanic/Latino population has contributed to the economy through their labor and work ethic. In addition, the Hispanic/Latino community has contributed to the cultural enrichment of the American nation, and to the spiritual fabric of the nation through their religious and family values. “The true essence of ‘American’ identity is ultimately anchored on such universal values as freedom,

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<sup>435</sup> Aaron Morrison, “2016 Presidential Elections: Hispanic Voters Could Be the Deciders,” *International Business Times*, June 9, 2015, <http://www.ibtimes.com/2016-presidential-election-immigration-reform-activist-dolores-huerta-says-hispanic-1958382> (accessed September 1, 2015).

<sup>436</sup> Griselda Nevarez, NBC News, “GOP 2016 Win Will Need More Than 40 Percent of Latino Vote, Says Study,” July 17, 2015, <http://www.nbcnews.com/news/latino/gop-2016-win-will-need-more-40-percent-latino-vote-n394006> (accessed September 1, 2015).

<sup>437</sup> Winders, “Replacing Southern Geographies,” 344.

democracy, justice and equality, rather than on a presumption of monolithic language and cultural traditions.”<sup>438</sup>

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<sup>438</sup> Miguel Carranza and Lourdes Gouveia, “The Integration of the Hispanic/Latino Immigration Workforce,” May 31, 2002 report, University of Nebraska, <http://www.unomaha.edu/ollas/pdf/HLIWSREPORTfinal.pdf> (accessed October 3, 2015).

## CHAPTER 8

### NEW BLOOD: PORTRAITS OF HISPANIC IMMIGRANTS

This chapter includes a few stories that capture the lives and experiences of undocumented immigrants. Latinos are a highly mobile population due to job opportunities or because they move to live in proximity to family members. The southern states have not usually been the site for Hispanics. But in the last ten years, Central Americans have become more geographically dispersed and have settled in Georgia, North and South Carolina, Tennessee, and Virginia.<sup>439</sup> The individuals interviewed in these narratives have lived in the U.S. anywhere between ten and twenty years and attend a Hispanic church. They were born between 1975 and 1985. All of them have children born in this country who are U.S. citizens, under the age of eighteen. The adults interviewed noted the risk they took coming to the U.S. to escape conditions of poverty. Most of them work in housekeeping, construction, and manufacturing industry. Their lives reflect resiliency and faith in God. They verbalized their expectations to work hard in order to get ahead. The stories reflect their love for prayer, family, and a longing for a pathway to citizenship. Pseudonyms have been used for those who still lack official documents. Each individual interview was video-recorded and transcribed.

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<sup>439</sup> Winders, "Re-Placing Southern Geographies," 345.

### **Adriana: Mentored with Love**

Adriana was born in Mexico and arrived to the US at the age of five. Her mother was living in the United States and petitioned her children for resident status because she wanted them to prosper in the United States. Adriana came with *papeles* (papers, legal documents) or residency. She is married, is a mother of three children, and is thirty-eight years old. Adriana is a high-school graduate and serves as an assistant pastor in her church. She has served in her church for ten years under three different pastors. She preaches occasionally and is respected for her dedicated and consistent service to others. She is fluent in English. Her husband does construction work and he operates the sound system at church. Adriana is petite, vivacious, and always eager to learn. She was very enthusiastic about the opportunity to be interviewed for this project.

We met with Adriana at the church meeting room. She recalls how confused she felt when she arrived to the U.S. mainly during her first two years in elementary school:

I was very depressed for the first two years. You think, little kids will get used to it, but it's not that easy. I remember being very small, very young, and I got depressed. I would go to school but my mind was somewhere else. It was very hard not knowing the language, not knowing the people around me, not knowing what they were saying, not being part of the other kids. I didn't learn no [sic] English, whatsoever in the first two years.

Fortunately, Adriana and her family lived in Texas which contributed to their adaptation since there was a lot of Hispanic cultural support in language, traditions, and food. Adriana recalls a very caring principal that really was concerned about immigrant children. He placed an American teacher that loved Hispanics on a one-to-one mentoring basis with Adriana. The teacher did not speak Spanish but within a year Adriana was already talking and writing English. Adriana continued to do well in school and she is still grateful for that opportunity.

It was at the age of nineteen that Adriana walked by a small Pentecostal church and decided to enter. She responded to an altar call and when the preacher prayed for her, she began to cry and feel the presence of God. She recalls, “I wanted to stop crying but I just couldn’t. And he said to me something that no one had known about me...I remember from that day on, I was a different person.”

Adriana’s family did not convert to Jesus Christ and they would make fun of her. From that time on prayer became extremely important in her life. She explained:

I would pray a lot. I was in my room always reading the Bible, and singing, and praying. And they couldn’t understand why at a young age, I was praying, reading the Bible, and that’s all I wanted to do. And I was always talking about God. You know, they just couldn’t understand those things.

Her mother visited her home recently and told her, “Adriana, you’re different. You do things very different than what I used to do, you know. And I just feel peace at your house.” Other relatives have stayed at her house while looking for work and Adriana asked:

God, why are you bringing them or sending them to my house? But I know God has brought them with a purpose. They get to know God. We bring them to church, and right now I have a cousin at the house...and he came for the same reason. He’s there and we’re bringing him to church, so they get to hear the Word. We talk about God in the house.

Adriana and her family moved to Virginia Beach ten years ago. They prayed and waited for God’s confirmation to proceed. The church in Texas gave her prophetic words about her future:

I just did not move like that. I prayed and waited, got an answer, and moved...and it’s been prayer what has kept me going...They told me I was going to be like a co-pastor. And you know, that was the title they gave me [now] at my church, and...I had already forgotten about that. And then I thought, this is going to happen like in many, many years, you know, but it happened.

Adriana underwent culture shock moving to Virginia where she had no relatives. There was only a very small Hispanic community compared to Texas. In her Hispanic church, there is a family atmosphere. She realized that the church has contributed to her adjustment. She concluded:

So we fellowship, that's the time that we fellowship, and you know, it feels good, specially when you don't have any family here. Really it's two things. My intimacy with God which is through prayer and through the word. There's nothing else I can give credit for that. You know, even if it's my husband, and my kids and the congregation, but that's after my intimacy with God.

As immigrants, Adriana and her family have faced hardships and discrimination. For example, in spite of being a legal resident, her husband did not receive pay on several occasions. Hispanics working in construction would not get paid or get only half of the wages. The American managers would say they had not received payments. Immigrants come to work hard even though they are often subject to unfair treatment. Adriana pointed out that Hispanics are very focused on their work. Sometimes they miss out on Sunday services because their goal is to work and make money. It is not so much that they only care about money, but they are trying to improve themselves, their lives, their lifestyles. Most immigrants are determined to get ahead for their families and they work long hours

Latino families sacrifice themselves in order to make life better for their children. Several families live in one house and share rent expenses even though their privacy is restrained. Mothers stay home to care for their children since daycare costs exceed their family budget. In relation to Adriana and her family's future, they see themselves remaining in the U.S. especially for the education of their children. What Adriana longs

for is to see her children have closer ties with family members. One day, she would like to move back to Texas. She remarked:

One of the things I want, and I think that we need as a family, is that my children, get to know my family, because they are growing up with no family whatsoever. And that's one of my prayers. I want them to have a relationship with their grandparents, their cousins, and uncles.

Love and respect for family is very prevalent among Hispanics and so is respect in relationships. It is a good thing for people to find these values in churches.

### **Mariella: A Voice from the Shadows**

Mariella is a petite redhead from Honduras who is thirty-two years old. She is a single mom who was able to bring her 12-year-old daughter, Carla, to the U.S. in 2013. Her daughter entered during the Central American children immigration crisis. Although she was detained after crossing the border, Carla was allowed to stay under the Obama's administration Deferred Action for Childhood Arrivals. Mariella is very soft-spoken and bashful. She wanted to make sure to remain anonymous while filming. She is very grateful that her daughter is now in the U.S. she and shared the following:

My daughter was two years old when I came to the US. I wasn't thinking that I would bring her here. I thought I would return. I missed her. My mother took care of her. Some time ago, I suddenly felt anxiety about wanting to bring her here. Thank God she arrived well. It has been God who has guided all this process. The lawyer and the judge have helped too.

As with most immigrants, Mariella wanted a better future to help her family. At first, it was very difficult for Mariella to make the adjustment to life in the States especially not speaking English. It was not easy feeling like a stranger in a new place. She made contact with family members in North Carolina but remained there for two months only. She has done construction work in Virginia for eleven years. She now lives

in a small house with two cousins and her daughter. Mariella sends money to her mother back home.

Mariella was living under stressful conditions before knowing Jesus Christ as her Lord and Savior. She admits the church and prayer have helped her adaptation to an Anglo culture. Mariella suffered anxiety attacks that paralyzed her although she never received a medical diagnosis for her condition. She visited a church where she accepted Jesus as her Lord and Savior. She recalls the day she received complete healing in a *tienda* (shop):

Well, as I was going out of the hospital [at that time] when I used to get those sudden attacks. I went to look for a newspaper [at the *tienda*] so I could find a neurologist. And then, in that place there, well, I asked if they knew a neurologist, and they told me, yes, but that it was Jesus. And then after that an evangelist came by, and he prayed for me and I was healed.

Mariella is a worship leader in her church and believes that knowing God is the best thing that has happened to her while in the U.S. She has peace and prayer has made a big difference in her life. Since knowing Jesus as her Savior, Mariella spends more time seeking God and this facilitates her everyday struggles. In spite of her English language limitations, Mariella is now more at ease in the Anglo culture and has worked well in her construction jobs. She said:

Americans say we work better. Well, I apply prayer at each moment. When I'm at work I'm praying in my mind. I'm thanking God each moment. I can't be without talking to Him. I miss talking to Him. I remember Him at each moment.

Mariella longs to be reunited with her family one day:

Well... in my heart I've been always thinking... that I want to return to Honduras. I don't know what is the reason. I always say He might be preparing me here to later return to my country...to go and evangelize. I think God is preparing me for a future. I feel he's working in a special way...I would not like to live here anymore...when I get older.

Mariella stated that she would not recommend for someone to come to the U.S. because they will face times of loneliness and distress without their family. Mariella calls home up to three times a week. Her family in Honduras has not yet converted to Jesus Christ. But they are happy that Mariella is serving the Lord. Mariella is waiting on the Lord to know when she'll go back to Honduras. She has heard delinquency is growing in Honduras but looks forward for social conditions improving.

In relation to her adaptation, people in general have treated her well. She is fortunate to have worked in places where her skills have been appreciated. For her, North Americans are "a bit different than us, but certain people are just like us and they treat us in a good way."

### **Mae: An Intercultural Missionary**

Mae arrived with her family from the Philippines to California in 1997. Her father waited twenty years for the legal resident papers for his wife and daughters. Mae recalls the strenuous changes of those early years:

We were told just to bring one luggage. So to pack your eighteen years of life in one luggage is difficult. Everyone thinks Mickey Mouse is running around the street and money grows on trees. But it wasn't. I lived, not so much of a rich life but we were more of the middle class in the Philippines. I was a pre-med student in the Philippines and I was eager to start school. But I had to wait because affordability of tuition was a big issue.

The change in lifestyle was hard for Mae and her family. They no longer had a car and could only afford items from thrift stores.

Due mainly to language problems, Mae's parents were not able to find jobs in their field. It was Mae who first found a job which helped to pay the rent for their apartment. She cried when she realized that she had to work hard to have a roof over her head and to see that her parents now depended on her. She was eighteen years old during

her first job as a receptionist at a doctor's office. Later she worked as a restaurant manager for a Chinese chain. Her parents eventually got jobs. Her mother worked as an accounting clerk in San Diego County and her father worked as a parking lot attendant. Mae recalls the painful experience of watching her father demoted from a large company as a mechanical engineer back home to sitting in a white booth of a hotel parking lot:

It was, heart-wrenching to see my father. But also to see at the same time, to see that he had counted the cost. His dream was to bring us here, and he did, all of us. All five of us came at the same time. The family was together.

Mae came to fully embrace the Christian faith in July 1999. A young Salvadorian man, who later became her husband, took her to his church in East San Diego. The environment in the Spanish-speaking church, *Alcance Victoria* (Victory Outreach) was a totally new experience for Mae. Mae responded to the altar call and accepted Jesus as her savior:

I see everybody dancing, and shouting and having a whole lot of fun. I didn't understand every word that they were saying 'cause it was in Spanish. Spanish was not my first language... a young man testified...that he was an ex-gang member, and how God transformed his life. At that very moment, every word that came out of his mouth, I understood, in Spanish! I felt a pop in my ear...prior to that I had no understanding. The only thing was, *Dios* (God), 'cause that is the same thing in my language. From that very moment, Spanish became something very special to me. I was able to understand the preaching; songs were different to me now. I was reading the Bible in Spanish. I was studying in Spanish and translating in English. And it was just something, very beautiful had happened. Spanish just became a natural to me. There was just something about the place and something about the presence there. And I believe God sent me out here in July of 99. I am in a very privileged position. I'm a Filipina that received salvation and came to know Christ in a Spanish congregation; been discipled in the Spanish church. For the past fifteen years I have received my calling in a Spanish congregation. And really been involved more in the Spanish side more than I have been in the Anglo side.

Mae and her husband moved to Virginia in 2000. They attended a Hispanic congregation and for three years pastored a small bilingual congregation. Currently they continue to minister to biracial couples through discipleship classes at home. Since 2014, Mae and her family have become involved in urban missions. They feed over one hundred homeless people every Friday (Not By Bread Alone Outreach) and distribute HOPE bags (snacks, winter items). They purchased a bus about five months ago and the people who receive food are welcome to come inside and participate in a Bible study. Mae concluded, “I think we’re going to be a church with no borders, no roofs, and our congregation is going to be of people of whoever is on the street.”

Mae is often mistaken as a Latina. She explained:

They can’t figure me out, my own Filipino people can’t even think that I’m Filipino. We kind of mesh everywhere we go I guess. They think I’m Samoan, they think I’m Hawaiian. The last thing in their mind would be Filipino. And my husband is the same way. Some think my husband looks more Filipino than I am. The appearance I think makes us have an advantage.

Mae understands that Latinos have a strong sense of family, faith, and brotherhood in the church. For immigrants, church is not just a place of worship but a place of refuge where they are treated with dignity. Mae indicated that the church gives Latino immigrants security that the time will come when they too, will have *papeles* (legal documents). Mae added, “But I think there’s one thing that the Latinos don’t realize that they are actually missionaries here.”

Prayer is a vital part in what Mae and her family do with the homeless. They are aware of the spiritual struggles people face. Mae responded:

Prayer is very important. Are there moments when I slack off? Yes. But it is very important because it’s very intimate, for me. Now, some people might do four hours in prayer. But to do four to six hours of prayer is something I’ve never done. But I pray to God as I speak to God all

throughout the day. That is something that's very important to me. Before making a decision, um, before my children go to bed, or anything that we do as a husband and wife, we pray for each other. Before he goes to work, we pray and bless each other, that is just something... prayer is so intimate that without it I don't know if I would know what God wants me to do.

Mae and her family cross borders for missions in Guatemala, El Salvador, and Honduras. They have fallen in love with the city of Quetzaltenango, Guatemala, and even think of the possibility of moving there one day. Mae made observations about the prayer among Hispanic churches:

One thing that I really salute in the churches, is the dedication to the prayer service. They really have a prayer service. And the amount of people that show up in their prayer service, are the same amount of people that show up on the Sunday service. And there was power. Children and adults of different ages were there and it was like a Sunday morning service. It was an amazing service for me.

Mae has become a transcultural missionary touching the lives of Hispanic immigrants and homeless people in Virginia Beach. She understands that Jesus died for all people. Her family ministers to Anglos, Latinos, and Filipinos in the area. Dealing with three cultures has its challenges but Mae believes they are involved much more than just in a local church. She called it a "kingdom culture." They desire to serve wherever there are open doors, not just among Americans or Hispanics. She explained, "I am thankful for that, because we are pursuing a kingdom culture."

### **Santiago: A Street Preacher**

Santiago is a forty-year-old Salvadorian, who arrived to the U.S, at the age of nineteen. He recalled:

In my country that there was no work. When I finished high school I had to face the reality that there was no work. So it really was a desperate situation it was a shocking situation. I don't know how to describe it.

Santiago served in his church as a youth leader. He resigned from his ministry and did not inform the church about his decision to migrate:

When I decided to leave it was a very difficult decision. And I just decided to leave everything behind. My goal was never to return to my country until I could return with legal documents. I left everything behind, father, mother, brothers, sisters, with the hope of the better world.

Santiago recalls how prayers kept him safe during his journey to the U.S.

Santiago remembers how he could feel people were praying for him and he felt God's protection. Along the way, very difficult things happened and he realized that God strengthened and protected him all the way to his destination. His mother would always say, "We're praying for you." He knew that brothers and sisters who saw him grow up in the church were praying for him too.

Santiago rode on the train called *la bestia* (the beast) which for him was very difficult and traumatic. Some people pay with their life as they fall asleep and fall off the train. People on *la bestia* are from Latin America and there were some Asians too. Along the way people show kindness to the travelers by giving them food, like cookies and tortillas. Santiago remembers:

They tell you, 'Here you better eat.' Because they know that we don't have anything to eat. They also let you know how much more you got left to reach the border and in each town they explain it [details of the trip] to you.

Santiago hitchhiked all along the Mexican border from Texas to California where his relatives lived. He made it to Tijuana and to the fence in the border which is under heavy surveillance. According to Santiago, you just need to jump the fence to be in the U.S. However, Santiago and his friend waited several days for the best time to cross. They could see immigration officers move along the border. Finally, one foggy winter day at five in the morning, Santiago and his friend walked across the fence. They did not

have to run because no one was following them. They followed the footprints left behind by other sojourners and finally they were inside U.S. territory. Santiago's sister paid the *coyote* (smuggler) a sum which he eventually paid her back in small amounts.

Santiago's sister placed him in an adult learning center for ESL classes and he enjoyed the books and the courses. He was not able to get a job for at least a year and eventually got involved in manual labor jobs. He was twenty-one when he began to make friends among his co-workers who eventually influenced him away from his Christian principles. Santiago recalled,

The world began to embrace me. Pride gets to you, you know, you get your own car, and you have brand-name clothes, and you have your own job. You even have two jobs and you're making good money. These were all things that really embraced me...when I had recently arrived to *los estados* (the U.S).

Santiago believes the prayers of his loved ones led him once again to God through a Cuban street preacher. He felt God was talking to him there on the street and the preacher invited him to church. Although Santiago did not want to go, he felt it was the Holy Spirit calling him. Finally, Santiago attended Victory Outreach with the Cuban street preacher and he remained there until he moved to Virginia in 2000. He felt the Lord spoke to his heart about ministry and that he grew spiritually in the Hispanic ministry.

Santiago's life changed dramatically in San Diego. He described his service to the Lord:

The Spirit of God brought back to life that part in me. And everything happened really fast because the Spirit began working in me and I began to preach in the streets in San Diego. And to preach in the streets you need the Spirit of God! You know without the spirit of God in prayer you can't do these things. I remember I used to preach in the streets of San Diego. And I would climb on a box to preach once again. And the same brother

that shared the Gospel with me, we would get together to preach on the streets.

Santiago recognizes the need of prayer for ministry. He compares prayer to the water that nourishes a plant. In ministry, people need to be continually in prayer. For Santiago, people in ministry need to be connected with God. They need to listen from God because God will speak to them and they will hear from God. He believes this can only happen through prayer.

I asked Santiago if Latinos make positive contributions to this nation. He answered:

Yes, we do contribute to this nation. There are more of us now and we do play an important part in this nation. There's a big amount of contributions that we make to the U.S. Well, companies require that you have some kind of documents so if you work you have to pay taxes. I think it's a lie to say that Latinos don't pay taxes. When I did not have legal documents, I used to pay taxes here. Taxes are deducted from your paycheck. So that always takes place, and we do contribute as taxpayers.

Most importantly, Santiago believes Latinos are bringing a spiritual impact to the U.S. He added that Latinos and Anglos are joining together. In the church, Latinos bring a sense of joy and happiness. Santiago sees a special sense of fellowship when they minister on the streets. He added, "People on the streets don't see our skin color but they are just glad when we minister to them."

Santiago is stirring people's lives in the church and on the streets: Anglos, Latinos, Blacks, and Filipinos. For now, he is focused on ministry, his family, and his children. As for future plans, he walks in obedience to God each day that goes by and wants to serve God with all of his strength.

## **José: Crossing the Desert**

José is a Honduran male who is thirty-seven years old. He is a man of few words, rather shy and introverted. He has been a construction worker during the past ten years in Virginia. His decision to come to the U.S. was a hasty one. His wife really got excited when her brother said he could help José to get to the U.S. Several of his friends were already living in the States. José had a job in Honduras and he was not eager to come here. His wife also worked but she really wanted to come to the U.S. He left Honduras in 2005 not knowing his destination. His wife and two children stayed behind thinking it was best for him to come first. He traveled by bus across Guatemala until he reached the Mexican border. Once in Mexico, he rode on *la bestia* (the beast) and along the way he met up with friends. The trip from Honduras to the Mexican border took 16 days. When the train stopped, the migrants would get down in the different towns and ask for food. People always helped them when they asked. José did not pay anyone to get to the border.

According to José, crossing the Mexican border is very difficult. He had to swim across the river. He and some friends walked for about six hours and they reached a hill in a place near El Paso. They saw a train and got on it but they got caught by immigration officers about two in the morning. There were two officers. One got in the train and the one that stayed behind grabbed José by his shirt collar. He led José to the patrol car but while opening the door of the car, he let go of José. At that very moment José started to run as fast as he could. His friend got caught but no one captured José.

Once he was away from danger, José waited until dawn of the following morning and he began to walk along the train tracks. After four hours, a man stopped to give him a ride and he dropped José off by a furniture store. The man spoke Spanish and told him

that was all he could do for him. José did not know where to go. He kept walking until he reached an auto shop where they let him work there for about one month. The people there treated him well and gave him food and clothes. Soon he told his employer he would be moving to Virginia with his brother-in-law. His employer drove him to Virginia and just asked for gas money. José has worked in construction with different companies ever since.

José's wife arrived about three months later, in 2005, but their two sons stayed behind. Their two boys, ages fourteen and sixteen, arrived in 2014. The boys were accompanied during the trip so there was a fee paid to the *coyote* (smuggler). Unfortunately, immigration officers caught them in Texas. José received a call and the boys were released. They were given permission to stay and a lawyer is working on their residency documents. Their arrival took place during the immigration crisis of unaccompanied children from Central America.

José attended church in Honduras and he also attends church in Virginia Beach.

He admits:

I have grown more in the Lord while I've been here than in Honduras...Prayer helps me a lot. It helps me to be strong. When I left Honduras I had faith that God would protect me and guide my way. But I've gotten closer to God here in the U.S. because I had stopped going to church and had slipped back...The church has helped me a lot. Because when you arrive to this country, you really feel lonely. My family and I felt all alone. By coming to church we're happier and motivated to keep going...Prayer is really important. There are times when you can get depressed and prayer helps me and my family.

José considers that language has been the most challenging obstacle in his adaptation to the U.S. At work, he speaks Spanish with the other Latino workers. He considers that his bosses are content with his work. José has always worked with American supervisors. José considers that Latino immigrants contribute significantly to

this nation. Immigrants come here and they have a family so they have the mentality to work hard. He considers that he is a good worker and that his bosses are happy with his work.

As for the future, José sometimes considers that he may return to his hometown once his children are independent. He and his wife think about their parents who still live in Honduras. On the other hand, José reflects that it is very difficult for immigrants to come here. He would advise them to stay home “because the situation is really difficult, and there are a lot of *aflicciones* (afflictions) here.

### **Alicia: A Desperate Mother**

Alicia is a thirty-seven- year old Honduran female who lived in condition of poverty plus a lot of family problems. She thought about the welfare of her two children and their education. She was determined to come to the U.S. knowing it would involve some risks. She convinced her husband to make the journey and that she would follow. She left her hometown in 2005 with her brother-in-law. One of the trains in Mexico had derailed so they waited two weeks for the next train. They slept on the sidewalks covered with pieces of plastic as blankets. Once they got on the train, they traveled for several days without food or water. There were hundreds of people on the train from Mexico, Guatemala, El Salvador, and Honduras. Once they reached the town of Aguas Calientes, police officers began to chase after the migrants. She and others threw themselves off the train and her leg was scraped severely. Alicia was pregnant with her third child. She and her brother-in-law were able to get back on the train a few days later. They finally reached the border and they were told they would have to walk across the desert. At the Arizona border, immigrations officers began to chase after them with dogs. Alicia began to run fast and ended up separated from her brother-in-law and the other ten people who

were traveling together. She hid herself in a hole and waited until dawn to begin her journey. Alicia was all alone and completely lost, not knowing which direction to take. She kept walking and tried to move in the direction she heard sounds. Eventually she saw some houses and heard the sounds of cars. As she got closer, Alicia said to herself, "My God, this is it!" She saw a low fence, crossed over the fence, and walked in the street. An American lady that spoke Spanish really well, saw her and she said to her, "*Muchacha*, (Girl) what are you doing?" Alicia's clothes were dirty and her lips were blistered from not eating or drinking water. She had no strength to walk and felt like she was going to faint. It was around noon, and the lady told her to be careful because she could get caught. The lady told her there was a construction ahead and that she could seek help there. Alicia arrived to the construction site and greeted the people in Spanish. She was surprised because several Americans there spoke Spanish. One of them said, "What happened to you? What are you doing here, lady? Look at you. Come in because they [immigration officers] pass by here and they can catch you." Alicia prayed in her heart, "My Lord help me, protect me because I don't know these people." They treated her well and they went to McDonald's and got her a soda and fries, and she ate to satisfy her hunger. Afterwards she called her husband and the employer of the construction gave her husband the address of her location. Alicia was in Phoenix, Arizona.

About a week later, a man took her to Los Angeles where she met with her brother-in-law and drove to Virginia. Alicia became distressed with all the changes in her new place. She recalls:

Well, it wasn't easy at first. You know, there's a lot of racism and it was difficult because I couldn't speak English. People asked me a lot of questions so it was very hard at the beginning. He [my husband] worked and I didn't drive. And I needed someone to take me to doctor's

appointments. I began to go to see a doctor until two or three months later, to have a checkup for my pregnancy. Every time I would go they told me, 'You have to speak English. We speak English here, not Spanish.' So I really felt intimidated. Because if someone is pregnant they should be taken care of. But at the beginning it was hard. And I felt frustrated and sad thinking [about all of this] because I said, 'Look how they treat you, when you come to this country.'

Amidst the initial hardships, Alicia began to smile and said to herself, "Things are going to get better." When labor pains began her husband was working and a friend drove her to the hospital. But it was a difficult labor because the baby weighed ten pounds. But in spite of all the difficulties everything went well and the hospital staff brought her gifts. There were some hospital charges, due to the C-section. Alicia arranged a payment plan and through small amounts finished paying the hospital bill.

But most importantly, Alicia began to live for Jesus, since she had abandoned her Christian lifestyle while in Honduras. Alicia asked God to keep her away from anything that could harm her in anyway. Her friends used to invite her to go out to parties and drink. She avoided those friends and they asked her, "What's wrong with you?" But she told them that nothing was wrong and that she was a Christian. Alicia concluded:

I have really tried to get closer to God and sometimes my work doesn't allow me to go as often to church. But I asked God to bless me. And every night I pray and I ask God to forgive me in case I have offended somebody with words or with my actions. And I ask God to continue to bless my home.

Alicia is content now and grateful to God because her two older children arrived to the U.S. She explains her four children are getting along better now since the family was separated for ten years. Alicia expressed that God has blessed her because all of her children are now close to her. She believes God brought her with a purpose and up to this day God has protected her:

He has not abandoned me. There are moments that I have been weak, with things that happen, but I feel God has blessed me in thousands of ways. God has never abandoned us. I know God has a purpose for my life and one day he will reveal it.

Prayer has also become more important in Alicia's family. Alicia stated:

I think that prayer is the best remedy for anything that can happen. I go to sleep like at midnight and my mind keeps thinking of things like bills I have to pay, and that I don't have enough money, and other things. So I tell God, 'I know You are the only one who will provide for us and for all that we need.' I know they are material things but in this country they are necessary things. Prayer has helped me a lot, a lot. Prayer has really made a difference in my life.

When Alicia calls home, her mother tells her, "Continue in God's ways. If we don't see each other in this world, we'll see each other in the next world." Alicia is aware her mother has helped her through her advice and prayers. She hopes to see her again one day either in Honduras or bringing her mom to visit them. Alicia is grateful because only God made it possible for her family to be where they are today. They are together and she does not want to see her home fall apart.

### **Carmen: Abandoned by Her Husband**

Carmen was born in Mexico and arrived to the U.S. in the year 2000. Her husband had residency documents and he was working in construction. He sent for Carmen and their five-year-old daughter, Sandra. She worked as a nurse in Mexico. She came to America with a tourist visa and moved to Virginia, where her husband worked. Carmen underwent culture shock most of all because of the language barrier, the food, the lack of warmth in dealing with others, and the fact that neighbors did not interact with each other. Carmen relates very *amigable* (friendly) to people and in a pleasant and respectful manner.

Carmen was a Roman Catholic but her ex-husband was not a church-goer so they stayed away from church for a long time. On Christmas or on special feasts they went to the Spanish Mass at St. Gregory Catholic church. One day, Carmen's world turned upside down when her daughter was diagnosed with cancer at the age of six. Her baby son was seven months old. In addition, Carmen and her husband were undergoing marital difficulties. They were separated and her daughter's health grew worse.

A woman had talked to Carmen about salvation in Jesus Christ and she continued to invite Carmen to church. One night Carmen cried out desperately to God. She recalled what went through her heart and mind that night:

I made a promise to God. It was then that I could see his hand, well, I was alone with my daughter, without a husband that promised to help us. It was there that I made a covenant with God. It was then that I started to go to church.

Tears fill her eyes as she remembers her loneliness and sense of hopelessness. It was after this experience that prayer became very important in Carmen's life.

At first it was her friend that prayed for her since Carmen was not used to praying much in the Catholic Church. For Carmen, prayer was more methodical because she only knew the Our Father and the Hail Mary. But she eventually learned to pray, to talk to God in the hospital. Carmen smiles as she remembers that it was in the hospital where she learned more about God. During those twenty-nine days at the hospital she talked to God. She noticed that doors began to open in the hospital. People would come by and pastors prayed for her daughter.

Currently Carmen's daughter is fifteen-years-old and participates in the youth group at church. The doctors consider that she is a cancer survivor. Carmen believes the Lord brought this miracle so Carmen's faith would grow. She told the Lord, "If you heal

her, I will serve you.” Carmen continues faithfully in church along with her three children. She relates,

With my family, my children, we have a prayer time on Fridays since that day they don’t have homework or anything else. So we have a family service and everyone chooses a Bible verse and everyone shares what God tells them through the word. My son, Christian, who is four-years old, is the one who reminds us. He’s like the motor to make sure everyone has their Bible. And he chooses Bible verses and he says, ‘Mom, read this one.’ And it’s amazing because the word has a message for what I’m going through at that moment. He’s always praying, and dancing, and if I’m feeling sick, he prays for me. If the older one has a headache he takes a pill, but he [Christian] prays. He always carries his Bible, always, everywhere he goes. He’s the one who reminds us we have to pray.

There are moments of loneliness in the life of immigrants. Carmen points out that life as an immigrant in the U.S. not easy. People leave everything behind and they might think that material things are important, but that is not so. Hispanics work hard and they carry out the roughest jobs that Americans do not want to do. Her ex-husband had a boss that said he preferred to hire Hispanics over Americans.

For Carmen, family is more important than material possessions. Her children also miss a family life because they ask her, “Why don’t we have grandparents or cousins?” Carmen cries when she shares what her children long for. Unfortunately, Carmen has lost contact with relatives back home and they cannot visit them. Her father no longer recognizes her because he has Alzheimer’s.

The church has played a vital role in Carmen’s family. The church helped her get a job. Her children have friends at church. Carmen desires to see her children know God and to remain close to God. Life in Christ has been a factor in her adaptation. She realized that even if people are American or from other nationalities they are all the same; they have the same problems. People are alike, and the word of God says that everyone is equal before the Lord.

For Carmen prayer continues to be her comfort. She reflects:

Because no matter how many friends you make or even at church, everyone lives their own life, and at the end we end up alone with God. He is the only one who remains with us and listens to us and he always backs us up.

God is Carmen's source of strength as she continues in her Christian walk.

**Pedro: *Luchar por la Vida* (To Struggle for Life)**

Pedro is a young Mexican male from a town bordering Guatemala. He speaks an indigenous language and also Spanish. He has six brothers at home and one brother lives in the U.S. In his own words, Pedro stated:

I came to *luchar la vida* (struggle for life), to *luchar la vida*. I wanted my own house, have my own things, my own money. That's what I thought about coming here. My mother and father cried a lot because they did not want to let go of me. My father said, 'Even though we only eat beans and tortilla here, I don't want you to go.' But I came against my mother's and father's opinion. I came from Mexico and I was thirteen-years old.

Pedro walked through the desert for five days with four other men including a *coyote* (smuggler). His father had told him, "I don't want you to die there." It was truly a difficult experience but they finally reached Phoenix, Arizona. About four days later another man picked them up and drove them to North Carolina to meet with their relatives. In spite of living with his brother, Pedro began to cry overwhelmed by loneliness and culture shock. He began to work immediately, getting up early to harvest potatoes, cabbages, tomatoes, peanuts. Pedro recalled how he missed his family and his parents asked him to return. His brother also offered to pay for his trip back to Mexico. But Pedro told his family, "I'm going to *aguantar* (endure)." He calls his family in Mexico every week.

Pedro comes from a Christian home. He said, "When I was in Mexico, we worshiped the Almighty God. We lived in a *colonia* (subdivision) and we'd go to another

one and meet in a ranch to worship God. We made visits and had campaigns.” Pedro has realized his father has slipped back in his Christian walk. His dad drinks now and his mom goes occasionally to church. Pedro tells them *echen ganas para el Señor* (make a greater effort to serve the Lord) and not to leave His Word. Pedro’s mother thanks him for urging them to live the Word. His father now goes to church once in a while. Pedro still sends money back home.

Pedro has a modest and respectful demeanor and he has been fortunate to work with American employers who have taught him the skills of manual labor and tree trimming. His bosses have appreciated his hard work and loyalty. Pedro observed:

I get along well with Americans by the grace of God. I make myself understood. My boss gives me a list of what I have to do every day and I get there and I tell people the work that my boss has sent me to do. I carry out errands well, by the grace of God.

Pedro has adapted to life in America and does not want to go back like he did in his teenage years. He is now twenty-nine years old. Life conditions have changed in his hometown. When he was there, people could take a piece of land to build their house. But now, people have to buy it. Pedro realizes that life in America means hard work. Some people may think things are easy here but it requires hard work. He shares about Jesus at work and he gets along well with his boss and other workers. Sometimes he has been criticized for working in the U.S. Pedro explained:

One time, they criticized me for working here. They asked me if I had *papeles* (documents) to come here. I said no and they said I was here to take away other people’s job. I responded by saying, ‘I don’t think so. I came to work and not to steal.’ For me, I’m helping them, even though they told me I’m taking people’s job. Well...I came to work to help them, to pay taxes. And I told them, you know I also need to make money.

Pedro has an American wife and a three-year-old daughter. He has a hectic schedule and would like to participate more in church activities. Yet he remains faithful

to his Christian walk. Pedro stated: “At work it’s easy to share about the Lord. We talk about the Lord at work. And we talk with our boss, he’s a Christian too.” Pedro is grateful for his job and his Mexican companions at work. He concluded, “This [work] has been given to us by His grace. We do this job all year round. Sometimes it decreases, like in winter. And sometimes work increases.” Pedro believes God has a purpose for him and his family. He believes God protects him and is with him until the end of the world. He senses God’s great love for him and his family.

### **Patty: An Entrepreneur**

Patty is a Salvadorian female who has lived in the U.S. for about seventeen years. She is a single mom of a sixteen-year-old girl. She was the worship leader at her local church. Currently she’s involved in women’s ministries. Her demeanor is cheerful, diligent, and cooperative. Patty left El Salvador in 1998. She and her siblings lived with their father. Her mother had left to California. She was the first one in her family to study. Her siblings had to quit studies in order to work. One day, Patty made the decision to join her partner in the U.S. Her mother advised her to stay in El Salvador. But Patty responded to her, “Even if you agree or disagree with me, I’m going anyway.” Patty thinks it was a good decision and the Lord allowed her to make the trip to the U.S.

Patty took buses across Mexico until she reached the border with a group of other people. They walked across the desert for a whole night and swam across the Rio Grande in *neumáticos* (tires). Back then they never encountered immigration officers or thieves and it was not as dangerous as it is today. They stayed in a house in Texas for a few days. She had planned to meet with her partner, but first she went to see her mother in Los Angeles where she remained for six months. Her mom passed away one year later and Patty was grateful she got to spend time with her. Patty then traveled to Norfolk, Virginia

where her partner had been working for the last sixteen years with his *papeles* (legal documents). Norfolk had a very small Hispanic population which made her transition a bit difficult.

Six months later, Patty became pregnant with their daughter. It was difficult to get medical attention during her pregnancy. She visited the office of Social Services and was unable to communicate with her limited English. However, she was denied Medicaid because she lacked a Social Security number. She was told that once her baby was born she could apply for health insurance. Patty recalls she felt like Mary looking for a place where Jesus could be born. She ended up having medical checkups in Durham, North Carolina. Her first checkup was during her fifth month of pregnancy. She gave birth to a baby girl in North Carolina.

Patty began to work in the year 2000, when her daughter was ten months old. She applied for a Temporary Protected Status (TPS) when Hurricane Mitch caused havoc El Salvador (1998). She was grateful for this open door provided for her in this country. Her first stable job was in a boat factory in North Carolina. She assembled fishing boats and learned how to place the gas tanks, the lights, and other parts.

When her daughter turned three, Patty moved to Virginia where she began to work in construction since no other jobs were available. She and her sister used to pour concrete and it was really *bien pesado* (very exhausting). Although they paid ten dollars an hour the sisters left the job because it was physically demanding for their small frames. Soon after she found a job at a clam factory where she remained twelve years. She became a supervisor of the packing factory and left in 2015 because the company closed down. The Hispanics she worked with were very responsible and trustworthy.

Patty's working experience build entrepreneurship skills into her life. Her bosses liked how she worked. She supervised a team of seventeen people. The team members were always very committed, and responsible in their jobs. Hispanics gave of themselves sacrificially. If twenty-four hours are needed to work without stopping, Hispanics *sacan fuerzas* (get strength) and they fulfill their responsibilities. She recalls that during a power outage, they all stayed in order to finish their assigned work until two in the morning. Patty never heard them complain.

Patty recently began her own housecleaning business along with her sister. She works for American homeowners. So far she has several houses to clean and her customers are people she previously worked for in the factory. Patty explained, "They really like me a lot and they helped me to start this business."

Patty's conversion occurred seven years ago. She began to have conflicts with her partner. Patty recalls:

My partner treated me bad, and the Lord said I was a pearl. So I began to compare, that is I began to compare everything in my home to the Word. And I also began to know about the enemy. While I prayed and the Lord ministered to me, I saw things, and I began to realize how the enemy works.

Patty no longer wanted to live a life away from God. She realized she lived in sin before the Lord. Patty began to pray. She prayed and fasted. Eventually she sensed the Lord responded her prayers. She told the Lord, "I've made mistakes, but I really want for you to restore this." She realized she wanted to leave her situation behind. Her partner was a man whom she met when she was seventeen-years old. He had told her he was single but he had a wife in the U.S. Patty shared her memories:

I began to go to church in 2005, but it wasn't regularly. I would still stumble. It was like I didn't want to leave my way of being, of living in

sin, because I loved my daughter's dad. But when I took a strong decision was in 2006. And in 2007, I gave myself completely to the Lord.

Patty continues to serve in her church and for her prayer is essential. She says it is what has sustained her life. She is proud of her daughter who also serves in the youth group at church. Patty tries to live a solid Christian life as an example for her daughter. In her new business, Patty takes time to pray each day. She explained:

I prayed when I went to clean my first house, imagine, a house that I had not been there before, belonging to an American. I always ask the Lord for grace and favor. 'Lord, give me grace and favor.' Because I know that he will give it if we ask. And I pray and get ready. And up to this time, even until today, I've always had God's grace and favor in everything I do.

Patty is optimistic about her future and is well-adapted to life in the U.S. She knows God has led to her to this point and that He has promised to prosper her business. She confides, "I know it's him, these are His plans...I am an administrator of the Lord because the Lord has plans for this...I feel happy in what I do." Patty will certainly inspire other Latinas to get ahead in life.

## CHAPTER 9

### PLAN OF IMPLEMENTATION

#### Goals and Strategies

**Goal 1:** To raise awareness about the importance of prayer among the congregational leadership and church members in order to keep the presence of God alive and to avoid the consequences of prayerlessness. (Based on Research Question 1, p. 51: How can the book of Luke-Acts inform us about prayer in the church? How does the life of Jesus inform Christian disciples about the significance of prayer?)

**Strategy 1:** Theological and Educational Preparation Through Sermons. Conduct a series of four sermons to identify the importance of prayer and to engage church members to advance and develop a consistent prayer life (January 4, February 8, March 7, and April 4, 2015). Pastor Gladys Ashmore.

**Strategy 2:** Hold a Prayer Vigil on January 3, 2015 presenting specific Prayer Requests for the nation, church, and families. Pastor Ashmore and Zoila Erazo

**Strategy 3:** Assign the practice of daily devotionals to participants, using the book *Acerquemonos al Nuevo Testamento*<sup>440</sup> [Let's Approach the New Testament] (January to December 2015). Follow up the participant's progress every month. Mireya Alvarez and Zoila Erazo (Prayer Coordinator for Vino Nuevo).

**Evaluation of Goal 1:** Administer a pre-test in the Introductory Prayer Workshop (February 7) in order to determine the participants' degree of involvement in prayer and their responses to their knowledge about prayer. A least 80% of the participants will demonstrate an interest to improve their prayer life. A post-test

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<sup>440</sup> Maria Sanchez, *Acerquemonos al Nuevo Testamento* (Tegucigalpa, Honduras: CCI Publicaciones, 2013).

will be administered to measure the participants' change in their prayer time (July 2015). At least 90% of the participants will indicate a greater participation in their personal prayer time and in their beliefs in the benefits of prayer (July 11, 2015).

### **Results of Strategy 1**

Pastor Ashmore continually emphasized prayer in her sermons. Each of the four sermons dedicated specifically to prayer were carried out with illustrations and visual aids. Pastor uses Power Point presentations and has a clear outline to her sermons. People are invited to pray at the altar after the sermon.

### **Results of Strategy 2**

The church was invited to participate in the Prayer meeting which took place in Woodbridge, Virginia. About fifteen pastors were present plus church members. The Lord's Supper was celebrated. The local church also has a warm meal for the participants. It was a time to reflect and meditate on the importance of prayer and for the protection of God's people.

### **Results of Strategy 3**

The participants to the prayer workshop were given an appealing book in Spanish, *Acerquémonos al Nuevo Testamento* (Let's Approach the New Testament), in the format of a prayer journal. One page was dedicated to each day of the year that contained a small portion of Scripture and had space to write their reflections. The participants were satisfied with the prayer journal, but it was hard for them to follow it up. At each of the workshops, there was a time to ask about their progress. However, the majority explained they did not make time to sit down and write down their thoughts. In general, the participants have very long work schedules and are weary at the end of the day. It was a positive initiative to make them aware they can reflect and write their thoughts as they

meditate and pray. Hopefully they will advance in their prayer time and take time to journal in the near future.

**Evaluation of Goal 1: Pre-test and Post-test Prayer Profile**  
**Percentages for Personal Prayer Profile**  
**Pre-test and Post-test**

	Question	Pre-test January 2015	Post-test August 2015
1.	I remember to pray throughout the day.	92%	71%
2.	I schedule a regular prayer time each day.	64%	29%
3.	I pray for others during my prayer times.	71%	92%
4.	I am able to concentrate or keep focused while I pray.	28%	64%
5.	I am baptized in the Holy Spirit and I speak in tongues.	42%	57%
6.	I pray in tongues when I pray at home.	29%	50%
7.	I pray in tongues at church.	29%	43%
8.	I keep a regular prayer journal.	14%	14%
9.	I often use Scripture verses when I pray.	50%	57%
10.	I attend a weekly prayer meeting.	71%	57%
11.	I have received answers to prayers.	79%	93%
12.	I am satisfied with the time I dedicate to prayer.	35%	36%
13.	God has healed me.	71%	79%
14.	God has healed a friend or family member.	64%	93%
15.	Prayer helps me to grow spiritually.	93%	93%
16.	Through prayer I can become more like Jesus.	78%	86%
17.	I pray and praise God during the day.	86%	71%
18.	I have received instruction on how to pray.	50%	86%
19.	I have a good understanding of spiritual gifts.	57%	64%
20.	I believe God speaks to me when I pray.	85%	93%

1. How much time (or minutes) do you spend in prayer daily? Most participants stated they pray thirty minutes to one hour a day.

2. Describe the following about how you like to pray:

When: Most participants like to pray early in the morning but others pray at night and while they are at work.

Where: If they are at home, participants pray in their room or living room. They also pray while driving.

Do you sit, walk, or kneel? Participants employ all modes of praying: kneeling, sitting, or lying on the floor.

3. Do you make notes or keep a Journal? Most participants do not keep a prayer journal, even though they might write down occasional notes.
4. Describe your personal experience of prayer. Is prayer an enjoyable time? Do you easily pray daily or is it hard to schedule prayer in your daily routine? Most participants enjoy the time they dedicate to prayer. Although most of them have a hard time scheduling prayer as a daily routine.
5. Do you believe you know how to pray effectively? Do you feel you know how to pray for others? Do people ask you often to pray for their needs? All participants said they pray for others and that they know how to pray.
6. Briefly describe a significant experience in prayer in your personal life. Most participants are amazed when they first heard God speaking to them through prayer.
7. Do you feel you have had adequate teaching about how to pray? The participants stated they have received adequate teaching about prayer.
8. What are your greatest areas of need of growth in your prayer life? All participants said they could dedicate more time to prayer on a daily basis.

### **Analysis of Pre-test and Post-test**

There was an increase in several areas in relation to the prayers habits of participants from January to August 2015. In the pre-test only 28 percent of the participants reported being able to keep focused while prayer compared to 64 percent at the end of the prayer workshop. The participants also reflected an increase in praying for others, from 71 percent to 92 percent. Another area that showed an increase was the area of baptism with the Holy Spirit. Before the prayer workshop only 42 percent reported being baptized in the Holy Spirit a number that increased to 57 percent by August. There was an increase in praying in tongues both at home (from 29 percent to 50 percent) and in church (from 29 percent to 43 percent).

There was also an increase on the awareness of God answering their prayers from 79 percent to 93 percent. The participants were also more aware of God healing them (from 71 percent to 79 percent) and also their friends and family members (from 64 percent to 93 percent). Participants increased in their realization that prayer helps them to become more like Jesus (from 78 percent to 86 percent).

A significant increase of 36 percent was reflected on having received instruction of how to pray (from 50 percent to 86 percent). There was also an increase in understanding spiritual gifts (from 57 percent to 64 percent). A total of 93 percent of participants asserted they believe God speaks to them when they pray (from 85 percent to 93 percent).

There were no changes in a few areas. For example, in the habit of keeping a prayer journal the participants did not show an increase, remaining at 14 percent. Participants reflected that they are not satisfied with the time they dedicate to prayer yet 93 percent they recognize that prayer helps them to grow spiritually.

I was pleased with the results that they had received more instruction about prayer. It means they are more conscious of the importance of prayer. To me it was very significant that they were more attentive about the baptism of the Holy Spirit and spiritual gifts. Lastly, the participants are more perceptive about God's healing power upon their lives and their friends and family. The overall impact of prayer upon their lives will have positive outcomes in their everyday lives.

**Goal 2:** Assign and train at least two church leaders in order to plan and coordinate prayer sessions in their congregation (November, 2015). Leaders will be committed to carry out strategic prayer sessions throughout the year (January to December 2015). (Based on Research Question 2, p. 51: How are Hispanic

immigrants making significant contributions to the spiritual life of the American nation?)

**Strategy 1:** Practice individual and congregational prayer strategies during each of the prayer workshops (February to July 2015). Collect written feedback on the conference from the participants: “What did I learn about prayer today?”

**Strategy 2:** Gain an understanding of the biblical basis of prayer. Pastor Bill Holcomb will speak on Prayer (March 21, 2015). Collect written feedback on the conference from participants: “What did I learn about prayer today?”

**Strategy 3:** Promote an emphasis on Intercessory Prayer and dependence on the Holy Spirit. Rev. Use the Power Point Presentation on the Armor of God (April 18, 2015). Collect written feedback on the conference from participants: “What did I learn about prayer today?”

## **Results of Goal 2**

Pastor Ashmore assigned different church leaders to lead the prayer services on Sundays at 6:00 pm. About ten people attend the weekly prayer meetings. Pastor Ashmore began a strategy she called *Casas de Poder* (Houses of Power). These are Friday meetings at different homes to worship and pray. The Pastor made ten large note cards with different prayer points. For example, there is prayer for the nation, families, church leaders, the sick, the youth, etc. Zoila Erazo, the prayer coordinator, also organized three prayer vigils in the year.

## **Results of Strategy 1**

The prayer workshop included a time of thirty minutes to pray either after or before the meeting. The participants practiced silent prayer, group prayer, individual prayer. The participants were encouraged to pray using biblical verses according to their needs, healing, finances, family, salvation for family members, discouragement, addictions, etc. Participants were also encouraged to practice the laying of hands on

others as they pray for their needs. Generally, people responded well to these prayers times.

The participants filled out an evaluation for each workshop. The results reflected a highly satisfactory level with the content and delivery of the teachings/conferences. They expressed satisfaction with the handouts and the Power Point presentations. (See Appendix D.)The content was Scripture-based and they responded well to the teachings. They were free to ask questions, make comments, or give feedback. The participants were on time on Saturdays when the workshops were held, from 8:30 am to 12 noon.

### **Results of Strategy 2**

The participants responded well to the conference on the biblical basis of prayer and their comments about the conference were highly satisfactory.

### **Results of Strategy 3**

The participants responded well to the conference about the spiritual armor based on Ephesians 6. There were a lot of questions in relation to spiritual warfare and those who are more involved in ministry shared some experiences they had encountered. We concluded the need for wisdom and discernment in situations which may lead to confusion in the church.

**Goal 3:** To involve the church leaders in in the design and coordination of ministry outreaches among the needy in the local community, for example, nursing homes, prisons, hospitals, the homeless. (Based on Research Question 3, p.51: How is Pentecostal spirituality manifested toward others? How does prayer influence concern for the poor, ill, incarcerated, addicted, and persecuted?

**Strategy 1:** Invite Frank Allan, Director of Hope Charitable Services, to present a biblical basis for ministry to the poor (February 7, 2015). Plan a ministry outreach with Pastor Gladys Ashmore and the leaders of Vino Nuevo Church (June 2015).

**Strategy 2:** Coordinate prayer walks in in the Hampton Roads area, for example, in the church neighborhood, local neighborhoods, or on the beach boardwalk.  
Prayer coordinator: Zoila Erazo.

**Strategy 3:** Practice praying for the needy, neighborhoods and the city using Scripture-based prayer (February 7).

**Evaluation of Goal 3:** The church will carry out at least one ministry outreach by June 2015. Prayer times will be established on a weekly basis during the year 2015 and 2016.

### **Results of Goal 3**

The intention for this goal was to get the church members involved in some type of outreach ministry. The objective was to think outside of the church walls and know that there are many hurting people in the surrounding communities. However, this area had no visible results. Even though Pastor Gladys responded well to the challenges presented at the workshop, the church was not prompted to any type of social action. The response I was given from the Pastor was that they had previously done jail ministry but some events interrupted the initiative. On the other hand, the Pastor continually assists members who are in financial need. Other times, some church members may need legal assistance and the Pastor guides them to the best resources. It could be that the church may need to grow numerically so those that may be interested in the near future can become involved in social outreach. The Pastor monitors closely the planned activities of the church. For now, the church has about three meetings during the week (worship practice, Bible study, prayer meeting) which may be a bit overbearing for a small congregation. The church has an average Sunday attendance of sixty people.

### **Results of Strategy 1**

Pastor Frank Allen, Director of Hope Charitable Services, gave an inspirational conference about ministry to the poor. Several of the participants cried to hear the stories of ministry among the needy. After the conference we stayed for about one more hour to talk about ministry possibilities with Pastor Allan and Pastor Ashmore. Even though I would have liked to see the establishment of a social outreach for the church, it may not be the appropriate time for now.

### **Results of Strategy 2**

Participants in the payer workshop were assigned to participate in a prayer walk around the church in Virginia Beach on Saturday, March 21, 2015. Each one of them committed to carry out a prayer walk around their neighborhoods or communities, including public buildings, like schools or government offices.

### **Results of Strategy 3**

Participants viewed maps and discussed the geographical area of Hampton Roads: Norfolk, Virginia Beach, Chesapeake, Portsmouth and Newport News. It was an eye-opening session for some of the participants since they became aware of the needs in the different areas. A couple who minister on the streets shared about different districts known for its homeless population and drug dealers. The participants also became aware of the growing Hispanic population in the area. Most importantly, the participants grew in awareness that prayer is a vital element in the harvest of souls. They also understood that prayer time is not just limited to church but they can pray while driving, at work, anytime of the day or night.

CHAPTER 10  
COMPETENCIES CHOSEN FOR DEVELOPMENT  
AS A THEOLOGIAN, SPIRITUAL LEADER, AND AGENT OF CHANGE

When I met to discuss my Demonstration Prayer Project with my Site Team, the members and I agreed to choose three major areas of personal growth for myself as a theologian, a spiritual leader, and an agent of change. This section includes the strategies chosen to mature in each of roles or competencies during the year of 2015. It was a rigorous year in which I was involved in meticulous research. My laptop and books travelled with me to international destinations like Honduras, Ecuador, and the Philippines. I also found myself working in Florida, Tennessee, Pennsylvania, New York, Maryland, and several cities in Virginia. At I times I smiled thinking that my life has been one of a constant traveler, serving people, and accepting their hospitality. Yet this time I was more concentrated on the importance of prayer.

As I traveled to different cities, I was focused on prayer. I picked up cues on prayers. I noticed people's attitudes on prayer. I dared to offer prayer more often in different circumstances and with different individuals. I became aware that people pray with different intensity. It would seem that more prayer is needed in churches, families, and in the lives of people we encounter on a daily basis. For example, I offered to pray for a cashier at a fast food restaurant when she told me how sick she felt. She was happily surprised. Overall, I fell in love with prayer more than ever. I expect to continue emphasizing prayer everywhere I go.

My awareness of the struggles of immigrants also increased. I have become more outspoken because they are discriminated against and persecuted by political figures that use them as scapegoats for the economic problems of America. Some think America will be great again by turning its back on immigrants. But America is great precisely because of the labor of immigrants. America has been and will continue to be a land of immigrants. America has been made rich by the cultural diversity of immigrants.

### **First Ministerial Competency: Theologian**

The first ministerial competency was to grow as a THEOLOGIAN. The main goals were to expand knowledge in biblical and theological reflections that focused on Pentecostalism, spirituality, women in ministry. I was able to complete all the five strategies and there were others added on. The original strategies were:

#### **Strategies:**

1. Critique theological journal articles, at least once a month on Pentecostalism, prayer, spirituality, and women in ministry.
2. Attend Empowered 21 Ministry, November 3-6, 2014, Quito, Ecuador.
3. Attend the “The Holy Spirit and Christian Formation” Renewal Conference, March 20-21, 2015 at Regent University in Virginia Beach, VA.
4. Attend the Annual Meeting of the Society for Pentecostal Studies on March 12-14, 2015, in Southeastern University, Lakeland, Florida.
5. Listen to 3 church sermons and evaluate their theological and biblical content.

#### **Evaluation:**

1. Write a one-page summary of each journal article. (Total of five)
2. Summarize five issues discussed at the Quito Empowered 21 Conference that caught my interest. (One report, 250-300 words)
3. Summarize five issues discussed at the SPS theological conference that caught my interest. (One report, 250-300 words)
4. Summarize five issues discussed at the Renewal Conference, “The Holy Spirit

and Christian Formation.” (One report, 250/300 words).

5. Analyze the biblical and theological contents for three sermons. (Three reports, 100-150 words).

**First Strategy:** Summary of Five Journal Articles.

1. Patricia Cooney Hathaway, “Seasons of Prayer,” *America*, no. 16: (Nov 2015): 19-22. *Academic Research Complete*, EBSCOhost (accessed December 28, 2015).

Patricia Hathaway is a professor of spirituality and systematic theology at Sacred Heart Major Seminary in Detroit, Michigan. Hathaway compares prayer to a journey similar to what we experience in the stages of life. The author states that no two spiritual journeys are the same. She described that our journeys in prayers have ups and downs, peaks and valleys, periods of closeness to God and periods of dryness.

The stage of Spring or awakening, points to a stage of discovery and getting to know God. People can actually sense when something different has occurred in their lives. They come to the realization that God is real and that they want to cultivate a relationship with God as a friend or companion. We strive to love God with all of our mind, soul, and strength. We begin to love others with the same loving kindness that God manifests for us.

The stage of Summer points to a honeymoon phase when we enjoy spending time with God. We become involved in prayers of petition, thanksgiving, praise, and adoration. The summer stage in our lives is where we spend a lot of our energies like, raising a family, earning a living, ministering to others. We might be tempted to leave aside our prayer life. But Jesus never left the world but lived among others while he retreated to find solace in the Father’s presence. Prayer can become as natural as breathing as we drive, wait in a doctor’s office, walk around our neighborhood. Seeking God’s presence will help us discern God’s will for others in our daily lives.

The stage of Autumn is a time for God to work in us more of his divine nature or transformation so we can reflect Jesus. There are times when we experience joy while seeking his presence. But at other times, God seems far away. It requires faith to know God has not let go of us. During this stage we seek less of our own pleasure and serve others less selfishly. God is at work transforming our lives to receive more of him.

The last stage is Winter which should take us from merely loving to truly loving. Winter has desolate and barren days yet it can also bring moments of peace and tranquility. Our lives diminish in strength. This can be a time to live in gratitude for God's manifold blessings and our love for him should be deeper. By winter, our lives have experienced many trials and blessings and we should be encouraged that He is still our God, no matter what the circumstances are.

"The journey of prayer through the seasons of life should bring us closer to its final goals: transforming union with God," concludes Hathaway. Such closeness and union to God throughout our life's journey will keep us fresh and alive for others. This article inspired me to encourage everyone to walk close to God at every stage in their life.

2. Justin Irving and Timothy McIntosh. "Investigating the Value and Hindrances to Servant Leadership in the Latin American Context: Initial Findings from Peruvian Leaders." *Journal of International Business and Cultural Studies* 2 (August 2009): 1-16.

Servant leadership as conceptualized by Robert Greenleaf has grown as an area of leadership studies in the contexts of North American and Europe. The authors investigate initial findings among Peruvian leaders exposed to servant leadership theory. The authors signal some hindrances in the Latin American context to the conceptualization of servant leadership. There is a lack of literature coming from Latin American authors on the subject. In general, leadership in Latin America has been characterized by *caudillismo*

(authoritarian military or political leadership), where only a few hold the power. Evangelical leaders in Perú signaled to the virtues of servant-leadership since it models the example of Jesus Christ. However, there is a concern about whether servant leadership is applicable in the context of Latin America. For example, the Catholic Church has been a powerful example of hierarchal leadership. Latin American societies score high on power distance, which is an element that fosters inequality. In societies of hierarchal power, the idea of serving others is seen as weakness. A Brazilian writer signaled that in the Catholic culture there seems to be no clear distinction between the concept of servant and the concept of slave. Long established patterns then, in Latin America, work against the idea of servant leadership. In addition, personalism, particularism, and paternalism have aspects that care for others but they also have a self-serving motive that run contrary to servant leadership.

In my observations, I believe that Evangelical leaders are more open to servant leadership. For example, Evangelical churches offer social services to improve the lives of those in their surrounding communities. They are not content just to provide services but to improve the life conditions of the people in the community. Evangelical churches allow potential leaders to grow and to obtain the necessary training and preparation. Thriving churches also have leaders who exhibit traits of servant leadership who care about the well-being of others, build community, and visualize a better future for others.

3. Jaime Chahin and Rosana Rodriguez. "Where Leadership Is Really Learned." *Leader to Leader*. 35 (Winter 2005):57-59. *Academic Search Complete*, EBSCOhost (accessed January 10, 2016).

This article gives an insight of where leadership is learned. For Jaime Chahin and Rosana Rodriguez leadership is acquired in the family. Chahin and Rodriguez make

special reference to immigrant families whose parents were hard workers. In this article the role of Latina mothers is emphasized due to the fact that they have the duty to raise a family in difficult and sometimes hostile environments. Many Latina mothers lack a college degree but their cultural values are filled with wisdom in how to nurture their children and at the same time encourage their interdependence. Latina mothers inspire their children to be individuals of character and integrity.

Immigrant mothers are concerned for a better life for their children. They are driven by economic necessity and work long hours cooking, sewing, cleaning, healing, or working outside the home. Latina moms have a strong work ethic and they do the best they can with great love.

Latina mothers also show power and resilience when facing conflicts or dilemmas. They look for creative solutions and never give up. They have a vision for a better future for their children and teach them that hard work will get them ahead. They also care for children in the neighborhood and share meals with them. Mothers teach their children that a strong character is not obtained by wealth or titles. So leadership is never an add-on but instead it is forged from within.

This article shows the influence of mothers on their children. Immigrant mothers have been a pivotal center in holding their families together and instilling love and respect for one another. They have the influence to cultivate unity among family members and at the same time respect the individual differences that their children will contribute to their world.

4. Dongso Kim. "Lukan Pentecostal Theology of Prayer: Is Persistent Prayer not Biblical?" *Asian Journal of Pentecostal Studies*. 7, no.2 (July 2004,): 205-217.

Dongso Kim aims to show that the practice of persistent prayer has a sound biblical foundation. Lukan theology highlights the importance of prayer. Pentecostal churches in Korea are known for their intensity of prayer. Non-Pentecostal traditions criticize this emphasis on prayer. Kim uses the parable of the friend at midnight (Luke 11:5-8) to show the persistent petitioner and also the concept of hospitality in the oriental culture of the bible.

Some critics state that the parable has to do with the character of God and the assurance for man. N. Levinson argues that to validate persistence in prayer is a way of stating that we can force God to give us what he would rather not give. He also states that we are teaching that persistence will prevail with God. Levinson points out that the word *anaideia* should not be translated into “persistence.”

Kim points out that the concept of hospitality in our Western mindset may be interpreted as “to bother a friend.” But in ancient eastern cultures hospitality was not about entertaining family and friends. Instead hospitality was a way to deal with strangers. The persistent friend comes at night and asks bread for a friend who has been on a long journey. The friend is persistent, importunate and even shameless. He may come across as brazen because his friend has a need. Even though some interpret persistence in prayer to God as daring, Kim reminds us that prayer is a major theological theme in Luke. Jesus prayed throughout his life and ministry and he also taught his disciples to pray persistently.

Jesus teaches persistent prayer through and by so doing the disciples are instructed on how to live in the kingdom and to prepare for the kingdom. To conclude, Kim states that persistent prayer is the way Christian disciples live their daily lives as

they await the fulfillment of the Kingdom of God. For Kim, Luke stresses persistence in human prayer. Prayer fills human hearts with hope in a living God. A healthy congregation should be taught to pray persistently.

5. Jay Ferguson. "Three Keys to Redemptive School Culture." *Christian School Education* 19, 1 (2015-2016): 12-14

Since education is closely linked to congregations I enjoyed reading this article which encourages Christian schools to build cultures of *shalom*. I will apply his concepts to churches which are also centers of life for everyone. By *shalom*, Jay Ferguson means that we need to cultivate harmony and delight in all of one's relationships including God, others, nature, culture, and even oneself. This is definitely applicable to churches which should be redemptive communities par excellence. Such redemptive communities are an act of worship to God. Ferguson recommends that we need to pray over the culture in our schools and churches. He reminds us that leaders today are more like ship architects than captains. I like this analogy since a captain is a person who is in control, but an architect takes time to design and make his vision come alive.

The three elements for a redemptive church or school culture are clarity, communication, and consistency. In relation to clarity, everyone in the church/school should have a clear vision of the mission and values that guide the community. In reality the mission and values boil down to "teach Jesus." Every area should exalt Jesus: finances, conducting discipline, curriculum, communicating with families. The blueprint of the redemptive community begins to take shape when we realize what "teaching Jesus" should be like on all areas.

Communication needs to be verbal and incarnational. More than ever there are many ways to communicate: e-mails, newsletters, forums, and with current, former and

prospective families. Yet communication has an incarnational dimension. Problems need to be solved more with a relational than a rules-based approach. The environment should be one of trust. Leaders need to empower others giving them the freedom to innovate. There should always be space for compassion and prayer. Leaders should reflect servant leadership and help those in need in a discreet manner.

Consistency can be tough to live out especially in times of conflict. There will be moments of clashes with the prevailing culture. There may be time to discipline leaders in order to be consistent with our Christian values. At other times, we may need to publicly ask for forgiveness when we fail to live out our values. Competition and winning may not be as important as Christian character formation. Our world today needs a clear testimony of the church as the light and salt of the earth. Many turn their back on Christians and the church because we give a deficient example of the character of Christ. However, we can continually press on to create churches build on communication, clarity, and consistency.

**Second Strategy:  
Summary of the Empowered 21 Conference  
Quito Ecuador, November 3-6, 2014.**

The Empowered 21 Conference at Quito, Ecuador, 2014 was a formidable event which brought together Pentecostal scholars who write from an interdisciplinary perspective on Latin America. The conference was organized by Vinson Synan, Amos Yong, and Miguel Alvarez. The conference speakers were a select group of about thirty scholars who presented issues based on the reality of the different Latin American nations. I felt honored to hear some topics for the first time from such distinguished

scholars. The conference ended by serving the Lord's Supper and it was symbolic of the unity of the church no matter where we are from.

The Empowered 21 initiative represents a breakthrough since the voices of the South were heard within the world of academics. In theological circles it has been the writings of Western scholars that have prevailed. Likewise, Pentecostal scholars represent a new revelation, since early Pentecostals were regarded as uneducated. Pentecostals from the Global South have begun to make solid contributions to theology. The topics that caught my attention were the following. First of all, the influence of Africans upon the Pentecostal practices in Latin America, especially in the Caribbean islands and the regions of the Atlantic coast. Second, the presentations on Honduras and El Salvador, pointed to the conditions of poverty and marginalization and the spreading violence of the street gangs. Third, the overview of Pentecostalism in the 21<sup>st</sup> century was well summarized by tracing its historical roots and the issues that Pentecostal wrestled with during the past one hundred years. Overall Pentecostals in Latin American are faithful to the Word of God and the leading of the Spirit of Life. Pentecostal leaders and pastors are concerned for the practice of holistic mission that is spiritual, contextual, social, political, and ecological. Many Pentecostal scholars contribute to the extension of God's Kingdom in the complexity of Latin American societies.

**Third Strategy:  
Summary of Society for Pentecostal Studies in Lakeland, Florida  
March 12-14, 2015**

Although I had knowledge of the Society for Pentecostal Studies (SPS) since the 1990s, I had never made the effort to attend a conference. Partly due to cost, and partly due to my assessment it might be too complex for me. I can see that it reflected my

insecurities as a Pentecostal Latina in a world of white academicians. However, I was inspired and refreshed at this meeting entitled, “Global Spirit: Pentecostals and the World.”

First of all, I was able to meet with professors and fellow ministers who are truly engaged in scholarship. I attended several Special Interest group sessions, including “Homosexuality and Science,” “Contextual Pentecostal Theology,” and “The Future of Latino Pentecostalism in America.” The attendance at the group on homosexuality was packed and many college students were eager to hear the issues on this sensitive topic. The basic question was: Is homosexuality biologically determined or a choice?

Young Latino scholars presented social and religious issues in Latin America and how Pentecostals are becoming more aware of issues in social justice. The conference about Latino Pentecostalism in America presented contribution of Hispanic immigrants to the spiritual fabric of America. It seemed many participants were unaware of the influence of Hispanics and the different categories used to refer to them in the U.S.

Two keynote lectures were outstanding both in content and level of scholarship. Candy Gunther Brown presented her detailed research on “Healing and the Growth of Global Pentecostalism.” I considered Gunther Brown an exceptional scholar with meticulous data about the healing movement around the world, for example, the International Association of Healing Rooms, and individuals, such as, Francis MacNutt (Florida), Randy Clark (Toronto), and Heidi Baker (Mozambique). Brown presented longitudinal studies on healing and suggested that Pentecostals should register accounts of healing or miraculous events. She believes Pentecostals should pay careful attention to prayer practices because these could be influential in places where people lack access to

conventional medicine. Brown also found that people use prayer alongside conventional medicine and that healing is manifested in many places.

Allan Anderson detailed the impact of Pentecostalism worldwide in “The Transformation of World Christianity: Challenges and Opportunities for Pentecostalism.” His panoramic view indicated how Pentecostalism has had a great ability to adapt to many cultures. He also signaled how Pentecostalism is being studied under a multidisciplinary lens.

It was beneficial to hear theology from scholars of multiple backgrounds and ethnicities. I will continue to attend SPS every year to keep in tune with the movement of my spiritual birth. It was a step forward in my affirmation and growth as a Latina theologian.

**Fourth Strategy:**

**The Holy Spirit and Christian Formation Conference in Renewal Theology, Regent University, March 20-21, 2015**

The 2015 Renewal Conference at Regent University dealt specifically with the role of the Holy Spirit in spiritual formation.<sup>441</sup> Dr. James Bryan Smith was one of the keynote speakers. He is author of several books, including, *A Spiritual Formation Workbook*. He pointed out how the theme of spirituality is often considered a non-academic topic. However he emphasized how it is necessary to cultivate a relationship of intimacy with God. He referred to epiphanic moments in which the Holy Spirit moves and speaks to our lives and we are able to see, hear, and feel things we had not

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<sup>441</sup> *Program for Renewal Conference on Spiritual Formation*, <https://www.regent.edu/acad/schdiv/renewalstudies/docs/2015%20Renewal%20Conference%20Program.pdf> (accessed March 10, 2015).

experienced before. When our spiritual senses come to life we can truly say, “Taste and see that the Lord is good,” (Psalm 34:8).

A Korean speaker, Ray Yeo, spoke on “Emotional Interaction and Christological Filial Formation.” He stated how as sons and daughters of God, we long to seek His beauty and that we become attached to God. As his sons and daughters we enjoy bonding with the Father and delight in this interaction. A group of women from the School of Psychology and Counseling, Jennifer Ripley, Olivia Marks, and Amber Perkins presented the topic, “Self-Compassion and the Influence on Relationships.” This was quite a relevant topic since many times it is the concept “self-esteem” which is emphasized. Yet, self-compassion points to the need in our fallen nature to continually forgive ourselves and others: “Therefore, as God’s chosen people holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience” (Colossians 3:12). The speakers highlighted how self-compassion contributes to physical and psychological health since we are able to battle unwanted thoughts, anxiety and depression.

I thoroughly enjoyed the conference by Debbie Gil, “Leaning into a Spirit –Filled Life of Ceaseless Prayer Through Lection Divina.” The guidelines are: (1) Read; (2) *Meditatio* (Meditate); (3) *Oratio* (Pray); (4) *Contemplatio* (Contemplate). Gil traveled to several cities in the world to do research about prayer traditions. The fact that ceaseless prayer can be possible caught my attention since Jesus himself referred to, “My house shall be called a house of prayer” (Mark 11:17).

The emphasis on spirituality is vital in our world that is moved by material and secular values. The church has a responsibility to keep prayer alive. The role of the Holy Spirit is also a key element as it is the Holy Spirit that transforms believers into the image

of Jesus. The Holy Spirit inspires the mind to learn and invites us to relate in terms of friendship among the body of Christ.

### **Second Ministerial Competency: Spiritual Leader**

As SPIRITUAL LEADER, the main objective was to strengthen my spiritual identity as a minister in order to lead others more effectively among the Hispanic and Anglo communities.

#### **Strategies:**

1. Plan a weekly time of rest and meditation, e.g. walk in the beach, visit retreat center, visit a library or an art museum.
2. Read books and biographies about men and women pray-ers.
3. Keep a prayer journal for 6 months.
4. Interview a professor and or pastor who are engaged in spiritual formation in a Hispanic or Anglo context.

#### **Evaluation:**

1. Write a one-page summary on Mother Teresa, Edward M. Bounds, David Yonggi Cho, Kathryn Kuhlman, Thomas Kempis and their impact on the tradition of prayer in the Christian church.
2. Use the *Hay Poder en la Oracion*, as a daily journal.
3. Interview a female pastor in relation to ministry and prayer.

#### **First Strategy: Weekly Time of Rest and Meditation**

I chose Mondays as a day of rest and meditation in the word. I continue to avoid using Monday as a busy day or a day to run errands. I purposely visit quiet places like a library or go out for walks early mornings for at least thirty minutes. On several occasions I headed to the grocery store or to run errands, but then I realized that I was

breaking the pattern of rest and meditation. I would return home to keep the sacredness of a day of repose before the Lord.

For now, Mondays have become a day of meditation which my mind and body needed. I noticed an improvement in releasing my burdens before the Lord and letting go of unnecessary anxious thoughts. My tendency to hurriedness and anticipation has improved. I can monitor my moments of intense impulsiveness and realized I can proceed slower and have more peace of mind and heart. My heart blood pressure had shown signs of increase in 2014, but in the past year of 2015, it remained more stable. I'm grateful for "Meditation Mondays" and have decided to continue with this practice in my personal life and recommend other ministers to do the same.

**Second Strategy:** Summaries Mother Teresa, Thomas Kempis, David Yonggi Cho, E.M. Bounds.

### **Mother Teresa: A Praying Model of Love in Action**

Mother Teresa was known around the world for her inexhaustible work among the poor and the needy. World leaders recognized her unique contribution and in 1979 she received the Nobel Prize for Peace. Her frail image contrasted with her inner fortitude. What moved this woman to engage in such sacrificial mission? Where did she get her inspiration? I believe her deep involvement in prayer fueled her inspiration to live sacrificially in the service of others. Every day, she dedicated the first hours of the morning to prayer. She referred to the importance of prayer: "If we're not continually united with God, it would be impossible to make the sacrifices that are requires for living among those who have been forsaken."<sup>442</sup> Her life was an example of her devotion to

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<sup>442</sup> Joanna Hurley, *Mother Teresa: 1910-1997 A Pictorial Biography* (Philadelphia: Running Press, 1997), 50-71.

God and others. In our highly materialistic time, Mother Teresa gave hope to the hopeless and her mission spread to more than one hundred and twenty nations.

### **Her Life**

Mother Teresa was born on August 26, 1910 in Skopje, in today's republic of Macedonia. Her parents, Nicola and Dranfile Bojaxhiu, named her Agnes and called her "Gonxha," meaning rose bud.<sup>443</sup> The Bojaxhiu home practiced daily prayer and emphasized kindness, generosity, and compassion for the poor. These values influenced Agnes's future mission among the needy. When Agnes was only eight years old, her father died and her mother, Drona, "assumed her new role as provider with all the strength of character of which she was undoubtedly possessed."<sup>444</sup> Drona and her children actively participated in the church of the Sacred Heart. By the age of twelve Agnes felt called to a religious life and as time passed she was convinced she was called to "belong completely to God."<sup>445</sup>

On September 1928, Agnes left her family to join the Loreto Order of nuns and spent two months near Dublin. Agnes chose the name Sister Mary Teresa. In December she set sail for India and arrived to Calcutta on January 1929. She taught geography at St. Mary's High School for girls and became the principal in 1937. After making vows of poverty, chastity, and obedience she became known as Mother Teresa.

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<sup>443</sup> Ibid.

<sup>444</sup> Kathryn Spink, *Mother Teresa: A Complete Authorized Biography* (New York: Harper Collins, 1997), 6.

<sup>445</sup> Ibid., 8.

On September 10, 1946 while on a train ride to Darjeeling, Mother Teresa experienced “the call within a call.”<sup>446</sup> She received a message to help the poor while living among them. It was an order. Mother Teresa was granted permission from her spiritual advisers and authorities to work outside the convent among the poor. She took training in basic nursing techniques. She knew that she should wear a sari, the common dress of the Indian women.

The “Little Society” gained recruits and it became formalized by January 1950. The Missionaries of Charity would be “dedicated to poverty, chastity, obedience, and a life of service to the poorest of the poor.”<sup>447</sup> In 1965 Mother Teresa began to establish centers in other countries and she personally opened the first one in Venezuela. By 1997, the Missionaries of Charity numbered more than four thousand. They ran orphanages, AIDS hospices, and charity centers worldwide. They cared for refugees, the blind, the aged, alcoholics, the poor, and homeless. They worked among victims of floods, epidemics, and famine all over the world. Mother Teresa died on September 5, 1997, leaving Sister Nirmala as her successor. Her love and faith made continue to inspire people worldwide.

### **Leadership Traits**

Mother Teresa exercised gifted leadership. She learned to take care of the poor at a young age. As a nun in Calcutta her work was both task-oriented and people-oriented. Mother Teresa was articulate because she expressed her vision to help the poor at an early age and convinced her authorities of her mission. She spotted pain and suffering on

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<sup>446</sup> Ibid., 22.

<sup>447</sup> Hurley, 69.

the streets of Calcutta and was determined to assist the brokenhearted, the captives, the weary, and the sick (Isaiah 61: 1). Mother Teresa was determined to help the outcasts of society. Her sacrificial work drew thousands of women to join her order and even caused world leaders to recognize her valuable work.

Moral courage, integrity, and altruism were traits established in Mother Teresa from childhood. She represents the “strongest example of altruistic ethics.”<sup>448</sup> Her life manifested temperance, generosity, honesty, modesty, fairness, and justice.

### **Leadership Style**

Mother Teresa was a charismatic leader<sup>449</sup> People were not attracted by her charm and physical beauty but instead by her indomitable spirit in service of the poor. She was a transformational leader and a role model to her followers. She inspired women who became Missionaries of Charity. These women were challenged to pray daily for an hour and a half at four thirty in the morning. Her leadership influenced the missionaries to accomplish more than what was usually expected of them. These women transcended their own self-interests for the good of those they served.<sup>450</sup>

Mother Teresa’s lifestyle impacted worldwide leaders, (e.g., Ronald Regan, George Bush, Lady Diana) and inspired people to deal more compassionately with problems such as AIDS, hunger, the poor, the homeless, and the aged. She saw God’s

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<sup>448</sup> Northouse, 426.

<sup>449</sup> Ibid., 169.

<sup>450</sup> Ibid, 177.

image in the frailest and unwanted human beings: “Whoever the poorest of the poor are, they are Christ for us under the guise of human suffering.”<sup>451</sup>

Individualized consideration was an outstanding characteristic of Mother Teresa. She provided a supportive climate for the poor. She mentored the women missionaries who worked zealously in the most adverse conditions. They fed, touched, healed, and embraced each person they encountered. In summary, Mother Teresa was a transformational leader because she created a vision that inspired her followers. Her role as a change agent and a social architect are evident today.<sup>452</sup>

### **Spiritual Gifting**

Mother Teresa was a woman of prayer. She lived in close communion with God and expressed that: “Prayer is fundamental to us. We always pray, whether it be walking down the street, during our work, or wherever.”<sup>453</sup> All the qualities that people admire in Mother Teresa were God-given (James 1:17) and her gifts multiplied as she used them to bless others. The gift of giving was apparent as she surrendered her life totally to God. She gave herself wholeheartedly to serve the needy

Mother Teresa was merciful. She lived in obedience to the two Greatest Commandments: “You shall love the Lord your God with all your heart, with all your soul, and with all your mind... You shall love your neighbor as yourself” (Matt. 22: 37, 38). Compassion contrasts with the apathy of contemporary times when the love of many has grown cold.

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<sup>451</sup> Carol Kelly-Gangi, *Mother Teresa: The Essential Wisdom* (New York: Fall River Press, 2006), 28.

<sup>452</sup> Northouse, 183.

<sup>453</sup> Hurley, 50-71.

Mother Teresa exercised the gift of teaching by imparting religious instruction as a young girl in Skopje and as a young nun in Calcutta. She was able to organize a religious order and teach her followers to vow themselves to poverty, chastity, obedience, and a life of service to the poorest of the poor.<sup>454</sup> Her legacy continues to teach people all over the world to reach out to those who suffer.

The world recognized Mother's Teresa's contribution to the lives of the downtrodden by awarding her the Nobel Prize in 1979. After years of selfless service, she became a well-known public figure. Fame and publicity did not drive her into a comfortable lifestyle. Instead, she continued to exhibit selfless service. In spite of cardiac problems, she continued to do her work: "I work for God. He'll tell me when it's time to stop."<sup>455</sup> She heard God telling her to stop in February 1997. She passed away on September 5, 1997.

## **Conclusion**

Mother Teresa's life was an example of love. It was her involvement in continual prayer that inspired her love for others. She made us aware that a life of sacrificial giving is possible. We "ought to lay down our lives for the brethren" (I John 3:16). Her life inspires to think about the needy and to take time to reach out to them. Her servant leadership teaches us that there is always room for greater compassion. She inspires us to live in obedience to God and live out the vision He has for us. Mother Teresa's faith moved mountains. She inspires us to live a life of prayer and dedication to God.

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<sup>454</sup> Hurley, 69.

<sup>455</sup> Ibid., 114.

## **Thomas Kempis**

Thomas Kempis was born in Kempen, Germany around 1380. His father John was a blacksmith and his mother was a school mistress. In 1392, Thomas attended a Latin school in Utrecht, the Netherlands. He encountered the Brethren of the Common life, a religious community who gave up their worldly possessions to live devoted and chaste lives, dedicated to prayer and the preaching of the world. Thomas became a copyist and a writer. He was ordained a priest in 1429. He wrote four booklets between 1420 and 1427 and the first one he titled *The Imitation of Christ*.

When I first read *The Imitation of Christ*, I was struck by the simplicity of the messages in which Thomas proposes that our chief effort must be to study the life of Christ. The virtue of his writings is to keep the message centered on love for God and for each person to have a humble opinion about oneself and a humble attitude towards others. I have seen too many church conflicts that arise from pride, envy, and jealousy. Sadly, some church leaders are involved in making an image for themselves and they leave the example of Christ as a servant to his disciples and people who needed salvation.

Thomas does not deny suffering as part of the life of a Christian disciple. We must follow the cross. Trials and adversity help us to keep our eyes on eternity so we do not depend on worldly pleasures. Patience and true humility reflect the life of Christ. The Christian should not trust in her abilities or in self-promotion, but instead her trust should be in Christ and in a life of obedience to His will. I believe this book should be a devotional among Evangelicals who at times come across as proud and boastful. A life of prayer and meditation is necessary if we are disciples of Jesus Christ.

## **David Yonggi Cho**

I first heard David Yonggi Cho in the late 80s at a pastoral conference in El Salvador. He spoke about prayer, faith, and cell groups. The church he founded in 1958, the Yoido Full Gospel Church, became the world's largest megachurch in the 1970s. This church was also known for having a Prayer Mountain and for well-attended services on Friday nights. I also have read several of his books and the one that was very inspirational to me was *The Fourth Dimension*.

What impressed me about Cho is that he used stories from his own life. He shared how believers in Christ need to exercise faith to believe in all the promises and blessings available to them. I consider this is an important element because the Christian life can be a source of life in abundance. That is why Cho speaks of the fourth dimension indicating that God not only saves people from a sinful lifestyle, but that God answers prayers and heals. I also met people who have retreated to the prayer mountain and many testify of a special presence in that place. Cho's method of cell groups also impacted many churches around the world. Since the 1980s our pastoral leadership style has included work with small groups or cells. It is a biblical method based on the books of Acts.

Cho also emphasizes a close communion with the Holy Spirit, who is the Spirit of truth, wisdom, understanding, and knowledge. Cho stimulates us to place our dreams in God's hand since we have a loving Father who wants to give us the desires of our heart. He illustrates this principle by saying that we need to become impregnated with our dreams. He stated that God will reward our faith because we bring our dreams before him. God will bless our faith as we wait for His promises. It is now more common for Christians to believe and speak in faith what they long for in order to glorify God.

## **Kathryn Kuhlman**

I first saw Kathryn Kuhlman (1907-1976) on a Sunday television program “I Believe in Miracles,” in the mid-70s. She dressed with long formal gowns and spoke of how God healed. Her voice was particularly emphatic and she exalted the goodness of God. She seemed different in her way of sharing the Word and the emphasis on God’s healing.

Kuhlman travelled extensively over the United States for healing crusades and also to several countries. She moved to Los Angeles in 1970 where she conducted healing crusades for thousands of people. She has been compared to Aimee Semple McPherson, in her evangelistic outreaches, and became well known for the gift of healing. For Vinson Synan, Kuhlman was unique in her time period when most healing evangelists were men.<sup>456</sup>

I read her biography written by Jamie Buckingham, *Daughter of Destiny: Kathryn Kuhlman*. I was impressed how this woman conducted more than one hundred miracles services in a year. She was a woman that conducted fifty years of ministry. She continually pointed to the power of God. In a story published for *Charisma* in 1975, she referred to a supernatural anointing that came over her while she was ministering on stage: “These things are supernatural,” she said. “That’s the reason it’s so hard for the natural mind to comprehend ... I am completely taken over by the Holy Spirit—just completely.”<sup>457</sup> Her biography helped me to see a normal woman who loved God deeply.

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<sup>456</sup> Ken Walker, “Kathryn Kuhlman: Healing Evangelist Ministered to Millions,” *Charisma Magazine*, August, 2015, <http://www.charismanews.com/40-year-anniversary/50893-kathryn-kuhlman-healing-evangelistministered-to-millions> (accessed December 10, 2015).

<sup>457</sup> Walker, “Kathryn Kuhlman.”

She went through a brief marriage and a divorce. She experienced betrayal by her own staff. Yet she was the foremost woman evangelist in the 20th century.

### **Edward McKendree Bounds**

I began to read books by E.M. Bounds (1835-1913) when I looked for books that emphasized the need for prayer in the life of a Christian.<sup>458</sup> He studied law and at nineteen he became the youngest practicing lawyer in Missouri. At the age of twenty he enrolled in the Centenary Seminary in Palmyra, Missouri. At twenty-four, he became an ordained minister and pastor in a Methodist church in Monticello, Missouri. Although only two of Bounds' books were published before he died, Rev. Claude Lysias Chilton, Jr. prepared Bound's collection of manuscripts for publication.

Reading books by E.M. Bounds made an impact on my life. His passion for prayer overflows in every section of his writings. Bounds considered that prayer was at the heart of the Christian life and ministry. His statements make brilliant material to meditate upon and to make the necessary adjustments in our life of service to God. One excerpt stated that what the Church needs is not more new organizations or novel methods, but individuals whom the Holy Spirit can use to pray. For Bounds, the Holy Spirit does not anoint methods, or plans, but individuals. A sermon is not just a head exercise. He stated that dead men give out dead sermons. A real sermon is made in the closet of communion with God. The best messages are received when the preacher is alone with God. He is bold in asserting that the pulpit of this day is weak in praying. He warns us of those who are pride themselves on their studies. He observed that there is

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<sup>458</sup> E.M. Bounds, *Power through Prayer* (Grand Rapids, MI: Christian Classics Ethereal Library, 1991), 2.

pride in learning that can take us away from the dependent humility of prayer. He concluded that when ministers do not make prayer a mighty factor in their lives become weak and powerless to project God's cause in this world.

I will continue to read his books and to recommend them to ministers and pastors.

**Third Strategy:  
Keep a Prayer Journal for Six Months**

I kept devotional reading through the Bible App (<https://www.bible.com>) and kept an online journal. These are just two excerpts from my journal about a year ago:

**Wisdom: Fear the Lord**

Wisdom and instruction discern and comprehend the words of understanding and insight. Receive instruction in wise dealing and wise thoughtfulness, righteousness, justice, and integrity. Prudence may be given to the simple, and knowledge and discretion, and discernment to the youth. The wise increase in learning! Who else wants more than this! We need wisdom to face life's challenges. We can only gain wisdom by submitting daily to God's counsel and advice in His Word and through His Spirit. Give me wisdom, oh Lord, to carry out my ministerial project and may I present my graduation certificate to my mother and my children! Amen.

**God is Faithful**

God appeared to Isaac and repeated to him the promises He had given to Abraham. We can surely trust God to take care of our children. Indeed, He has plans to bless our children, and to prosper them. May our children worship and honor the King. Isaac and Rachel had Jacob and Esau, two opposite personalities. Esau was carless and he lost his birthright without thinking of the consequences. He wanted immediate gratification and preferred a warm stew to satisfy his hunger. On the other hand, Jacob

was very savvy and had sagacity. May the Lord give us wisdom to discern God-given opportunities for our lives. On another note, yesterday, I read some journal notes and I noticed that some of my dreams pointed out things that would happen months later. I was surprised. Not all details were carried out exactly but one thing stands out: I was honored before people who criticized my work for the Lord. And this happened in.... Wow! So I guess it's good to journal and review notes later. So Lord, hold me CLOSE TO YOU! Never let me go. I want to serve you and honor you all the days of my life!

**Fourth Strategy:**  
**Interview a Hispanic Pastor Involved in Spiritual Formation**  
**Interview with Pastor Daisy Villatoro**

Pastor Daisy is a Church of God minister. She and her husband have been pastors of the Iglesia de Dios Torre Fuerte (Church of God Strong Tower) since February 2006. They previously served as leaders in another church and were appointed as pastors in a poor urban neighborhood. The church is located in Tegucigalpa, Honduras. I sat down with Pastor Daisy to ask about the ministry of her church and the practice of prayer in her personal life and in the church. Pastor Daisy said they were challenged in this new position. But she clearly recalls how the Lord spoke to her one early morning while she prayed. The Lord told her that in spite of her doubts and fears, He was going to provide for them and sustain them as pastors in Torre Fuerte.

Daisy described that their church ministers to drug addicts, women involved in prostitution, and children at risk. They reach 350 children through a daily feeding program. They hold Sunday School for 150 children, 300 youth, and 300 adults. They hold monthly meetings for men and also for women. They hold youth services every week. The church also has deacons, worship ministry, and counseling,

Daisy's background is from a non-Pentecostal church where prayer services were kept in order and manifestations like crying were discouraged. She enjoyed not only praying at church but in her room. Daisy received Jesus at the age of seven and was baptized in water at eleven. She taught Sunday school at thirteen. She considered she had a great thirst and hunger for God since she was young.

When Daisy and her husband became leaders in a Pentecostal church, she would also pray so their service would be more effective. Since they began to pastor in Torre Fuerte they hold a week of prayer in January and another one in June with an attendance of about 200 people each week. The church also holds *vigilias* (overnight prayer vigils). Pastor Daisy herself attempts to pray at midnight as often as possible since during times as these she receives inspiration to write poems.

The church reaches to the community through home outreaches, called *Familias de Paz* (Families of Peace). Church leaders visit homes and gather everyone in the house just to pray and study the word. People respond and later come to visit the church. There is also a deliverance ministry especially manifested in retreats. She reveals that two women were healed from cancer during the last retreat. The team who carries out the retreat gathers in the church to pray for a week. Many women who go to the retreats live under conditions of abuse or abandonment.

The church also prays for the community and the government. They drive their cars and buses around the community. They surround the city with prayer for seven days. On the last day they have a time of celebration with the people in the community. The people, including children, drug traffickers, and gang members approach them and ask for prayer. The church leaders sense God gives them favor like in the book of Acts 2:47:

“enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

When gang members are killed, parents approach the church and ask them to hold a funeral service for their lost son or daughter. Daisy sees this as an opportunity to reach the family for Christ and they share Bible messages with them. I appreciated the interview with Pastor Daisy because of the courageous ministry they carry out in a community where many people do not even dare to enter. They literally see the fruit of their labor as a result of the travailing in prayer for their church, community, and nation.

### **Third Ministerial Competency: An Agent of Change**

As AGENT OF CHANGE I sought to strengthen my spiritual identity and its impact on the Hispanic communities by raising awareness about the need to pray and the impact of prayer in the church and the nation.

#### **Strategies:**

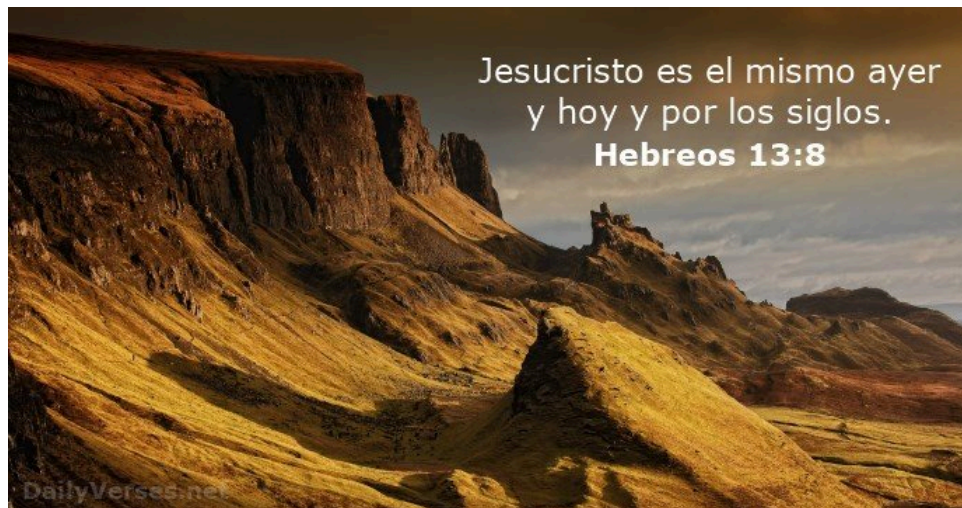
1. Create a Facebook page, a website, and Twitter account that will raise awareness about prayer and allow the public to send in their prayer requests.
2. Participate and promote outreach ministries among “the least of these” in a Christ-like attitude.
3. Promote prayer among Hispanic churches, and attend weekly prayer meeting at Vino Nuevo.

#### **Evaluation:**

1. Monitor the weekly visits to the Facebook page by month
2. Write a one-page summary as a response to ministry outreach.
3. Record visit to churches in Virginia to promote prayer.

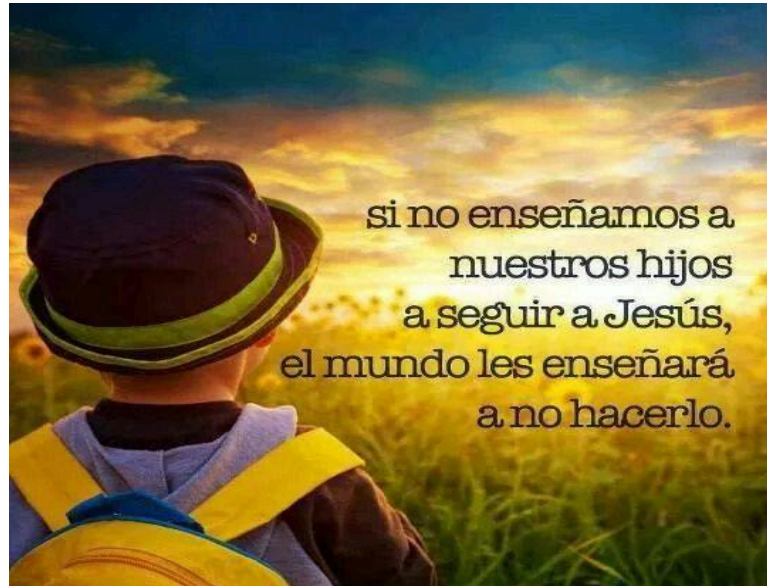
### First Strategy: Creation of Facebook Prayer Page

The Facebook page, “Lluvia de Oración-Shower of Prayers”<sup>459</sup> was created in November, 2014. There are daily posts on prayer or Bible verses. Viewers can send in their prayer requests. In 2014 and in 2015, there was an emphasis on *100 Days of Prayer*. Each day had a theme or topic to pray about. Because my project dealt with Hispanic immigrants, I chose to keep the posts in Spanish. There has been prayer requests received within the United States, Mexico, Central, and South America. My Twitter account posts messages on prayer from my Facebook page. The following are two recent posts:



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<sup>459</sup> Lluvia De Oración -Shower of Prayers -Grupo de Intercesión, <https://www.facebook.com/Lluvia-De-Oraci%C3%B3n-Shower-of-Prayers-Grupo-de-Intercesi%C3%B3n-945105695518744/>.



si no enseñamos a  
nuestros hijos  
a seguir a Jesús,  
el mundo les enseñará  
a no hacerlo.

**Second Strategy:  
A Response to Ministry Outreach among the Poor**

Even though we invited Rev. Frank Allen, a Church of God minister, to speak about reaching the needy in our communities during the prayer workshop, the pastor did not want to commit to any social outreach. Sometimes a pastor may not want to join the effort of another church. This may be a characteristic of some Hispanic churches who are not willing to be involved with churches and more so if the churches are not the same as their denomination. The pastor reported that in the past the church had done some jail ministry and apparently there were some problems that arose. I did not receive any more information about social outreach in the end; and there was no social outreach in 2014 or 2015.

### **Third Strategy: Church Meeting To Promote Prayer In Hispanic Churches.**

Invitation Letter to Prayer Meeting with Hispanic Churches in Virginia

December 15, 2014

Dear Pastor,

Many blessings and greetings in this time when we celebrate the birth of our Savior Jesus Christ. I hereby remind you that Hispanic churches in Virginia have dedicated day of prayer for God to bless and prosper each church and the nation during the year 2015. We will meet on Saturday, January 3, 2015 at 10:00 AM until 12. The venue is:

Way Church of God Holiness

4421 Dale Blvd.

Woodbridge, VA

#### **PROGRAM**

1. Welcome: Bishop Miguel Alvarez
2. Opening Prayer for Personal Revival: Pastor Israel Murcia (Woodbridge).
3. Pray for the Nation and People in Government: Pastor Francisco Hernández (Richmond).
4. Pray for Families: Pastor Juan Carlos Roca (Richmond).
5. Pray for the Churches: Pastor Will Vanegas (Alexandria).
6. Pray For Immigration Laws Favoring Immigrants: Pastor Angel Ramos (Alexandria).
7. Pray for the Economy and Jobs: Pastor Luis Gonzalez (Fredericksburg).
8. Pray for Media and Technology: Pastor Jose Ayala (Alexandria).
9. The Lord's Supper In the Love of Jesus Christ,

Rev. Mireya Alvarez

Hispanic Ministries Coordinator Prayer

Virginia

“Call to me and I will answer you and tell you great and unsearchable things you do not know.” Jeremiah 33: 3



Bishop Miguel Alvarez Welcomes the Hispanic Pastors of Virginia



Pastor Francisco Hernández Praying for the U.S. and Government Officials

## **Spanish Letter of Invitation to Prayer Meeting with Hispanic Churches in Virginia**

15 de Diciembre, 2014

Estimado Pastor,

Muchas bendiciones en esta época en la cual celebramos el nacimiento de nuestro Salvador Jesucristo. Por este medio les recuerdo que las iglesias hispanas de Virginia tendrán un día dedicado a la oración para que Dios bendiga y prospere a cada iglesia y a la nación durante el año 2015. Nos reuniremos el Sábado 3 de Enero, 2015, de 10:00 am a 12 mediodía en:

Iglesia de Dios Camino Santidad

4421 Dale Blvd.

Woodbridge, VA

Programa Tentativo:

1. Bienvenida: Obispo Miguel Alvarez
2. Oración Inicial de Avivamiento Personal: Pastor Israel Murcia (Woodbridge).
2. Orar por la Nación y Gobernantes: Pastor Francisco Hernández (Richmond).
3. Orar por Las Familias: Pastor Juan Carlos Roca (Richmond).
4. Orar por las Iglesias: Pastor Will Vanegas (Alexandria).
5. 6. Orar para que las leyes migratorias favorezcan a los inmigrantes: Pastor Angel Ramos (Alexandria).
6. Orar por los Trabajos y la Economía: Pastor Luis González (Fredericksburg).
7. Orar por los Medios de Comunicación y la Tecnología: Pastor José Ayala (Alexandria).
8. SANTA CENA

En el Amor de Jesucristo,

Rev. Mireya Alvarez

Coordinadora de Oración Ministerios Hispanos

Estado de Virginia

“Clama a mí y yo te responderé y te enseñaré cosas grandes y ocultas que tu no conoces.”  
Jeremías 33:3



**Additional Events Which Contributed to Grow as a Theologian, Spiritual Leader,  
and Agent of Change**

1. Attended the Prayer Conference organized by the Church of God State of Virginia, Celebration Church of God, Roanoke, VA. February 5-6, 2015.
2. Visit to Church of God in Trenton, New Jersey and spoke about the importance of prayer. February 8, 2015
3. Attended Ministerial Training Session with Virginia Pastors in Church of God, Alexandria, Virginia. February 28, 2015.
4. Organized a Leadership Training Conference at Church of God Alfa and Omega, Richmond, Virginia. March 7, 2015.
5. Organized Convention for the Virginia Hispanic Church of God in Richmond, Virginia. April 4, 2015.
6. Preached about woman with the issue of blood (Luke 8:43-48) at Vino Nuevo Church. April 26, 2015.
7. Attended the National Hispanic Christian Leadership Conference, Houston, Texas. April 27-29, 2015.
8. Organized and led a three-day Women's Conference, "Arise and Shine" (Isaiah 60:1). Williamsburg, VA. May 22-24, 2015.
9. Preached on Psalm 23 for Pastor's Day at Vino Nuevo Church. June 21, 2015.
10. Attended the Church of God Women in Ministry Conference in Cleveland, Tennessee. August 20-22, 2015.
11. Speaker at the Missionary Conference in Manila, Philippines, October 6-16 at the Asian Seminary of Christian Ministries and at the Asian Center for Missions.
12. Speaker at Leadership Training at Church of God in Port Chester, New York. October 18, 2014.
13. Preached at Women's Conference at Woodbridge Church of God, December 12, 2015.
14. Organized prayer meetings with Hispanic Pastors at the House of Prayer in Virginia Beach, Virginia. April to September, 2015.

## CONCLUSION

The main objective of the research project, “Keeping Prayer Alive in Hispanic/Latino Pentecostal Churches,” was to increase awareness among church leaders and members to cultivate the practice of prayer. From my personal perspective, because we live in a society filled with moral relativism, spiritual indifference, and ecclesiastical aloofness, the church needs to keep the presence of God alive through prayer.

The project began by considering the importance of Luke-Acts where the redemptive-historical acts of God are portrayed in a context of prayer. The emphasis on prayer is also traced in the current Pentecostal movement and among Hispanic/ Latino churches. Intense prayers are characteristics of Pentecostals and more so among immigrants who flee hunger, poverty, and violence. The stories about Latino immigrants included in this project reflect stories of suffering and the value of prayer in their lives. Hispanic churches continue to be a powerful source of meaning, identity, and community to immigrants. Latinos are significantly reshaping religion in America through their religious zeal. A wave of Pentecostals and Evangelicals is molding spirituality in the country. For some religious leaders, Hispanics “are saving American Christianity...No doubt, every denomination would have decreased in membership if it had not been for Hispanic growth.”<sup>460</sup>

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<sup>460</sup> Tony Castro, “How Hispanics are Changing Religion in the US,” *Latino Voices*, April, 18, 2015, accessed September 30, 2015, [http://www.huffingtonpost.com/2014/04/18/hispanics-changing-religion-\\_n\\_5173258.html](http://www.huffingtonpost.com/2014/04/18/hispanics-changing-religion-_n_5173258.html)

The modern Pentecostal movement has interpreted Luke-Acts as a basis for the power and tangible manifestations of the Holy Spirit that occurred in several parts of the world around the beginning of the twentieth-century. This persistence is in alignment with Luke's intention both in his gospel and in the Book of Acts. The Holy Spirit in Luke-Acts was a power "enabling believers to see, speak words they would otherwise be unable to speak, and perform mighty deeds that would otherwise lay beyond their abilities."<sup>461</sup> Luke made accurate descriptions of supernatural manifestations as evidence of the active presence of the Holy Spirit amidst the community of believers.

It is important for the American nation to understand that Hispanics are not strangers to the land known as the United States of America. It would seem that historical meta-narratives overlook the reality of the Spanish conquest before America was established as a British colony. Hispanics have lived in the U.S. longer than any other identifiable group except Native Americans. Many have long genealogies in this country. This is a significant element to consider for the average citizen and government officials so that a more compassionate approach toward immigration can be designed. Many Mexican residents of the Southwest make their situation clear, "We did not cross a border; the border crossed us."<sup>462</sup> About three out of four Hispanics whose families have been here for centuries are English speakers, yet they also speak Spanish.<sup>463</sup>

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<sup>461</sup> J.R. Michaels. "Luke Acts." In *Dictionary of Pentecostal and Charismatic Movements*. Eds., Stanley M. Burgess and Gay B. McGee. (Grand Rapids, MI: Zondervan Publishing House), 560.

<sup>462</sup> Josué David Cisneros, *The Border Crossed Us: Rhetorics of Borders, Citizenship, and Latino/a Identity* (Tuscaloosa, AL: Alabama University Press, 2013), 12.

<sup>463</sup> Justo L. González and Carlos F. Cardoza-Orlandi, "The Religious World of Latino/a-Hispanic Americans," in *World Religions in America: An Introduction*, ed. Jacob Neusner, 87-104 (Louisville, KY: Westminster/John Knox Press, 1994), 90

Between 1514 and 1543, the Spanish explorers claimed the territory in North America between the Carolinas and Oregon.<sup>464</sup> In fact, two-thirds of the territory of the continental United States was at one time claimed by Spain. By the time George Washington was inaugurated as president, Spain had established colonies over an area, which included San Francisco, Santa Fé, San Antonio, and Saint Augustine. This geographical territory was larger than the original thirteen states.

It was through the Mexican-American War (1846-1848) and the Spanish American War (1898) that the U.S. acquired territorial expansion in Mexico, the Pacific, and the Caribbean. It was the belief in “Manifest Destiny” that President James Polk promoted to seek the expansion of the United States as a democratic institution. After the Mexican-American war, Mexico lost about one-third of its territory, including present-day California, Utah, Nevada, Arizona and New Mexico. The United States challenged Spain in 1898 and easily seized from the Spanish the colonies of the Philippine Islands, Cuba, and Puerto Rico. The six-week war against Spain heightened the political dominion of the United States as a world power.<sup>465</sup>

Mexico and the Latin American nations have been the “backyard” of US hegemony.<sup>466</sup> The economic and political instability in most of the Latin American nations may very well be the main push factor for Latin migration.<sup>467</sup> Latino migration to the U.S. has expanded from a population of about five million in the 1950s to more than

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<sup>464</sup> E. Bradford Burns: *Latin America*. (Englewood Cliffs, NJ: Prentice Hall, 1972), 18.

<sup>465</sup> Ibid, 179.

<sup>466</sup> Diana Raby, “Democracy and Revolution: Latin America and Socialism Today,” *Venezuelan Analysis*, October 13th 2006, <http://venezuelanalysis.com/analysis/2005> (accessed September 14, 2012).

<sup>467</sup> Ed Jackiewicz, *Placing Latin America: Contemporary Themes in Human Geography* (Lanham, MD: Rowman and Littlefield, 2012), 216.

fifty million in 2012.<sup>468</sup> The explosive growth of Latinos is the result of several national, regional, and global economic factors. The history of U.S. military and foreign policy in Latin America, the inconsistent history of border enforcement, and the aspirations of Latino migrants exert an interplay of factors in the history of migration.

On the other hand, international migration is a key feature of globalization and it has become a vital issue in the U.S. and in many European nations. In the same manner, Christianity has been crossing cultural boundaries from its start on the day of Pentecost up to the present.<sup>469</sup> Chandler Im refers to the scattering of people around the world as one of God's mission strategies or 'divine conspiracy' to bring renewal to churches in many nations.<sup>470</sup> It is inevitable that global diaspora churches will continue to play significant tasks in the mobilization of churches including evangelism, church planting, discipleship, social services, justice and human rights issues, etc.<sup>471</sup>

Latinos represent a diaspora in the United States. Groups of impoverished Latinos risk their lives to obtain better conditions of life for themselves and their families. They cling to God in prayer out of their stress and discomfort. Pentecostal churches offer closeness and solidarity and church leaders generally deal with problems that affect the *hermano/as* (brothers and sisters).

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<sup>468</sup> David G. Gutiérrez. "An Historic Overview of Latino Migration and the Demographic Transformation of the United States," <http://www.nps.gov/history/heritageinitiatives/latino/latinothemestudy/immigration.htm> (accessed October 12, 2015).

<sup>469</sup> Bradley P. Holt, *Thirsty for God: A Brief History of Christian Spirituality* (Minneapolis: Fortress Press, 2005), 17.

<sup>470</sup> Chandler H. Im, in *Global Diasporas and Mission*, ed. Chandler H. Im and Amos Yong, 263-265 (Oxford: Regnum Books International, 2014), 264.

<sup>471</sup> *Ibid.*

While the 2016 presidential candidates debate immigration issues and propose a wall between Mexico and the U.S., it would seem America cannot perceive the visitation of God through Latino immigrants. Many people cannot see or hear that the Spirit of God “has been dispersing and gathering the nations for his missional plans and purposes through the means of the global diasporas.”<sup>472</sup> From this perspective, diaspora is a God-orchestrated mission strategy for reaching the lost and fostering spiritual vitality among the nations. Diaspora churches in the U.S.A. “hold a key to what happens in the resurgence of American Christianity and new global Christian movements.”<sup>473</sup>

Thus, through prayer, Pentecostal and Latino immigrants are bringing a fresh presence of the Spirit of God to the American nation. Latinos are remaking religion in America in growing numbers especially in Pentecostal churches. The growth of the Latino population and a surge of Pentecostal worship are shaping the Hispanic spiritual fabric of the American nation. It is critical that Hispanic/Latino churches keep prayer alive to preserve their vitality and to bring renewal and transformation to the Hispanic community and to the American nation. Samuel Rodriguez affirms that Hispanics will contribute to the revival of the evangelical Christian movement in the United States. He stated that “Hispanics will rise as the lifeguards for Christianity in America in the 21st century. They will be the spokesmen for the movement of sanctity and justice.”<sup>474</sup>

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<sup>472</sup> Chandler H. Im, “Epilogue,” in *Global Diasporas and Mission*, 264.

<sup>473</sup> Ibid.

<sup>474</sup> Andrea M. Madambashi, “Hispanic Population Helping U.S. Christianity Thrive,” *Christian Post*, March 30, 2011, <http://www.christianpost.com/news/hispanic-population-helping-us-christianity-thrive-49641/> (accessed January 20, 2016).

## Review of the Research Questions

### Biblical Research Question 1:

How can the book of Luke-Acts inform us about prayer in the church?

### Historical Research Question 2:

How are Hispanic immigrants making significant contributions to the spiritual life of the American nation?

### Spiritual Life and Practice: Research Question 3:

How is Pentecostal spirituality manifested in the Southern Hemisphere, specifically in Latin America? How does prayer influence the holistic mission of the church?

The biblical research question asked: How can the book of Luke-Acts inform us about prayer in the church? Through the execution of this doctoral project I gained a greater understanding of the biblical perspective on the significance of prayer as presented by Luke-Acts due to its prevalence in the life of Jesus and among the disciples and the early Christian communities. Luke shows that prayer was an integral and vital part in the daily life of Jesus and in key moments of his ministry.<sup>475</sup> The disciples recognized the significance of prayer to Jesus and one day asked him to teach them to pray.

Likewise, the church in Acts begins its post-resurrection life in prayer (1:4). The disciples were empowered to witness the message of Gospel among the Jews and Gentiles (Acts 1:8). They followed the example of Jesus and continue to pray and attend the temple at the hours of prayer (3:1; 22:17; 21:27). A close link exists between the

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<sup>475</sup> Harris, "Prayer in the Gospel of Luke," 59-69.

infilling of the Holy Spirit and prayer in Luke-Acts. The Holy Spirit descended upon Jesus during his baptism and he was anointed to carry out his ministry to the afflicted, brokenhearted, captives, and prisoners (Luke 4: 18; Isaiah 61:1-2). The Gospel highlights the life of the “Spirit- anointed Jesus.”<sup>476</sup> Before his Ascension Jesus told his disciples to wait for the promise of the Father. The disciples would be filled “with power from on high” (Luke 24:49). The Holy Spirit initiated, empowered and directed the church in its mission to the Jews and Gentiles. Both prayer and the infilling of the Spirit are emphasized in Luke-Acts.

The historical research question was posed as: How are Hispanic immigrants making significant contributions to the spiritual life of the American nation? Research led me to conclude that this seems to be the “appointed time” for Hispanic Pentecostals in the American nation. The population of Latino churches is mostly made up of first and second-generation immigrants. The emerging Latino youth can be taught to keep prayer alive in their congregations. New converts can profit from a scriptural foundation on prayer in order to cultivate a deeper relationship with God. Church leaders need to model the essentiality of prayer. Consequently, Hispanic immigrants can also be guided to establish solid prayer habits.

This study can be replicated in other Hispanic churches and those who lead a prayer project will notice an increased fervor to prayer in the personal lives of the participants and in church services. After the completion of the workshop, the participants reflected an increase in praying for others, from 71 percent to 92 percent. In

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<sup>476</sup> Arrington, *The Spirit-Anointed Jesus*, 59.

addition, before the workshop only 28 percent of the participants reported being able to keep focused while praying compared to 64 percent at the end of the prayer workshop.

There was also an increase on the awareness of God answering their prayers from 79 percent to 93 percent. The participants grew in their awareness of God healing them from 71 percent to 79 percent and also their friends and family members (from 64 percent to 93 percent). Participants increased in their realization that prayer helps them to become more like Jesus (from 78 percent to 86 percent). A significant increase of 36 percent was reflected on having received instruction of how to pray (from 50 percent to 86 percent). There was also an increase in understanding spiritual gifts (from 57 percent to 64 percent). Upon completion of the workshop a total of 93 percent of participants asserted they believe God speaks to them when they pray.

The spiritual life and practice research question asked: How is Pentecostal spirituality manifested in the Southern Hemisphere, specifically in Latin America? How does prayer influence the holistic mission of the church? Undoubtedly, the Pentecostal movement has advanced in the Global South and it continues to flourish in Latin America and among the Latino diaspora in the U.S. People who are joining Pentecostal or charismatic churches have a desire for a more direct, personal experience of God.<sup>477</sup> More than ever, the renewalist movement continues to expand among Latinos who are bringing the “fiesta spirit” to church.<sup>478</sup> The distinctive Pentecostal practices of speaking in tongues, divine healing, and prophesying are much more common among Hispanics than among other white Evangelical churches. During Pentecostal services there are

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<sup>477</sup> Elizabeth Dias, “The Rise of Evangélicos,” *Time*. April 4, 2013, <http://nation.time.com/2013/04/04/the-rise-of-evangelicos/> (accessed April 24, 2014).

<sup>478</sup> Dario López, *La Fiesta del Espíritu: Espiritualidad y Celebración Pentecostal* (Lima, Perú: Ediciones Puma, 2006), 29.

moments of encountering the God of life and these are characterized by spontaneity, joy, fellowship, mutual acceptance, and emphasis on the Word. People who are marginalized in society find a place where they can openly express themselves through prayer, song, testimonies, and preaching. Pentecostal communities generate the formation of new relationships where differences vanish. Those in the shadows become missionaries and visionaries that dream beyond their present circumstances.<sup>479</sup>

In relation to the prayer and holistic mission of the church, the literature revealed that Pentecostals have generally refrained from social action, even though they are aware of conditions of injustice and social inequality in the different Latin American nations. However, there is a rise of a new generation of Latino Pentecostal scholars who are addressing issues of violence and poverty in Central and South America. It is expected that Pentecostals will increase their involvement in efforts of social action or social reform.

### **Recommendations for Future Studies**

In relation to the topic of “Keeping Prayer Alive in Latino/Hispanic Churches,” there are several areas for future research in relation to immigrants. One area is the sense of longing for the home culture and how it is handled by first generation and second generation immigrants. Another area for future research is the degree of assimilation by first and second generation Latinos. Likewise, it would be interesting to see how first and second generation immigrants experience or perceive (1) *meztisaje*; (2) ethnic identity; and (3) discrimination. The role of prayer in the history of revivals, including revivals in the Global South, is also a topic which can inform present-day readers.

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<sup>479</sup> López, 34.

During the interviews of Latino immigrants, some interesting topics for future research surfaced. For example, many immigrants referred to the hardships encountered in their journeys and it would be interesting to know how they cope with grief and possibly depression. The role of women in the sustenance of the immigrant family, and the resilience of immigrant families would allow greater understanding of Latino immigrants.

### **Limitations of the Study**

In the planning stage of this doctoral project, I estimated that two or three Hispanic churches in the Virginia Beach area would be willing to participate in the prayer workshop. I personally visited and explained the project to two other pastors from the same denomination. However, there was resistance to participate and it may be due to lack of unity or previous involvement to coordinate activities among their churches. The pastors were polite in receiving me but they never responded to the invitation sent out to them. Also pastors are concerned about their members transferring to other churches. Because many churches are not willing to share resources, it might be best to develop the prayer workshops in separate churches.

I also found it interesting that the participating church may not be willing to interrupt their calendar for an activity that has not been previously implemented in their congregation. For example, I did not find enthusiasm or support for social outreach to the needy. It could be that the concept does not appeal to the pastor or local leaders. Another reason may be that the congregation of less than one hundred may be regarded too small for such ventures.

The researcher conducting the study may come to the realization that not all of her ideas will be accepted or embraced by the local pastor. I sensed that I had to respect the

boundaries in order to maintain the viewpoints of the local pastor. Overall the teachings on prayer were well received and accepted. However, suggestions for new outreach or ministries were not necessarily accepted or acknowledged as practical for the local church. The researcher may need to respect the values and beliefs of the pastor in order to keep an effective relationship of trust and open communication.

## APPENDICES

APPENDIX A  
DEMONSTRATION PROJECT PROPOSAL

# KEEPING PRAYER ALIVE IN HISPANIC PENTECOSTAL CHURCHES

BY

MIREYA ALVAREZ

## DEMONSTRATION PROJECT PROPOSAL

New York Theological Seminary

December 12, 2014

### Challenge Statement

It is well known that Pentecostal churches were birthed amidst prayer revivals. In theory, Pentecostals believe in prayer and spontaneous prayer abounds in their services. However, prayer needs to be more intentionally incorporated and organized in the life of the church and individual church members. In a society filled with moral relativism, spiritual indifference, and ecclesiastical aloofness, the church needs to keep the presence of God alive through prayer. As a pastor, missionary, and educator for over thirty years, I have observed an insufficiency of prayer in the life of individuals, churches, and academic institutions. This project will design a pilot program based on the biblical foundations of prayer to improve the frequency and quality of the life of prayer in the church and in individual church members. The project will be carried out in Vino Nuevo Hispanic Church located in Virginia Beach, Virginia. The purpose of the project is to build up the life of believers, the church community, and to extend ministry outside the church walls.

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## INTRODUCTION MYLIFE STORY AND PRAYER

Prayer throws faith on God and God on the world. Only God can move the mountains but faith and prayer move God.<sup>1</sup>

For the past thirty-five years my life as a female Pentecostal minister has been an intense time of ministry which began nestled in a small Pentecostal community of a Third World country. During my spiritual journey in cross cultural settings, I have observed that prayerlessness abounds in many Christian circles and I propose to develop a ministerial project to increase the awareness and practice of prayer in local churches. I believe this project will be significant because it seeks to strengthen the spiritual life of both Hispanic churches and their members within the United States. It will also create awareness about Pentecostal spirituality among Latino immigrants. The results will provide empirical analysis about the practical aspects of prayer. This project will enhance Pentecostal research on the topic of prayer and at the same time will reflect the voices of Hispanics who undergo assimilation and hardship as first generation immigrants.

My life story and my involvement in ministry have contributed to my personal insights on prayer. It is my intention to contribute to the enrichment of the prayer lives of individuals and church communities within my denomination (Church of God) and the Hispanic communities in the USA.

Pentecostal churches in Latin America permitted everyone in the congregation to be a

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<sup>1</sup> Edward M. Bounds. *The Necessity of Prayer*. (Grand Rapids, MI: Baker Book House, 1983), p. 10.

potential contributor to the liturgy.<sup>2</sup> The participation of women was widespread in Pentecostalism.<sup>3</sup> Harvey Cox affirmed that women, more than men, were the principal carriers of the Pentecostal gospel to many parts of the world.<sup>4</sup> Early Pentecostals affirmed the same Spirit who was poured out on men also empowered women. This has been the case in Pentecostal churches in Central America while in North American Pentecostalism, a hierarchical system of male clergy and a high degree of institutionalism prevail.<sup>5</sup>

From a Pentecostal perspective leadership is viewed as a gift to one who responds to be a follower of Jesus and a vessel for the power of His Spirit.<sup>6</sup> Based on Acts 2, Pentecostal churches believe the Spirit of God pours out ministry and operational gifts equally on all who earnestly seek Him. Within the Pentecostal movement, every member is a potential leader. All genuine leadership is based on spiritual power coming from the Spirit of God, and it is realized in the context of a unified community. Every member is encouraged to learn, publicly recite Scripture, and express their gifts of the Spirit in service. Guidance and nurture are offered along with mentoring.

In the Pentecostal movement in Honduras, women's contributions contributed to the ministry of the church as teachers, deacons, cell group leaders, and worship leaders should not be ignored. In Sunday school, the majority of children's teachers are females. Women deacons welcome newcomers, take care of the cleaning and decorations of the temple, and watch out for

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<sup>2</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, (Cambridge, UK: University Press), 2004.

<sup>3</sup> Carol Ann Drogus. *Religious Change and Women's Status in Latin America: A Comparison of Catholic Base Communities and Pentecostal Churches*. Retrieved from <http://kellogg.nd.edu/publications/workingpapers/WPS/205.pdf>

<sup>4</sup> Harvey Cox. *Fire from Heaven* (Cambridge, MA: Da Capo Press, 1995).

<sup>5</sup> Cheryl Bridges John, a cited by Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, (Cambridge, UK: University Press, 2004), p. 107.

<sup>6</sup> Robert Banks and Berenice M. Ledbetter. *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids, MI: Baker Academic, 2004), pp.46-47.

order in the services. Growing churches work with cell groups and women comprise at least 50% of the Bible study teachers in homes.<sup>7</sup> Women participate in leading the congregational singing on Sunday and it is now common for some young women to play instruments in the worship teams. Generally women are valued and not restricted from ministry in the local churches. Female pastors are highly esteemed and looked up as role models for their loyal commitment to the church.<sup>8</sup> These women generally speak authoritatively and believe in a literal interpretation of the Bible.<sup>9</sup>

My life story has contributed to my worldview of prayer. I was born in Central America in the mountainous city of Tegucigalpa, Honduras. My family was a close-knit family of four daughters. My parents were God-fearing Catholics who took us to church on Sundays. My mother was an entrepreneur who kept a prosperous shop for about 25 years. She bought several properties and built houses to rent. I will never forget how my mother knelt every night after closing the doors of her shop expressing gratitude to God for another day of work. She had a Bible which she often read or asked her daughters to read it out loud. However, we were not introduced to a personal relationship with Jesus until my parents responded to the Gospel message in 1972. A small Pentecostal congregation began to meet at our house and eventually it was established as a Church of God (COG) in a suburban neighborhood of Tegucigalpa. The church is known today as Iglesia de Dios de La Alameda, an influential congregation that emphasizes evangelism, worship, and social outreach.

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<sup>7</sup> Michael Baker. *Evangelical Churches in a Tegucigalpa barrio: An ethnographic investigation*. (Research Report No. 16), 1995. Accessed on September 20, 2014, from Duke University, Program in Latin American Studies website: [http://www.mbseminary.edu/files/download/baker7.htm?file\\_id=12815087](http://www.mbseminary.edu/files/download/baker7.htm?file_id=12815087)

<sup>8</sup> Gaston Espinosa. "Third-class Soldiers: A History of Hispanic Pentecostal Clergywomen" in *Phillip's Daughters: Women in Pentecostal-Charismatic Leadership*, eds. Estrela Alexander and Amos Yong (Eugene, OR: Wipf and Stoc, 2009), p. 98-100.

<sup>9</sup> Baker, 1995.

As a young convert I felt called to ministry and was involved in evangelism, worship, and youth ministry. I was baptized in water and ten days later I received the baptism of the Holy Spirit during a Tuesday night prayer service. In 1977 I married Miguel Alvarez, a Honduran Church of God minister and became involved in carrying out pastoral duties and leading Christian education and women's ministries in the church. I also taught English at the National University of Honduras from 1979-1991.

In 1992, my family was appointed to lead educational missionary work at a COG seminary in Manila, Philippines where we lived until 2001. The cross cultural experience was very valuable to each family member including our five children. We were involved in Christian education, pastoral ministry, and missionary training during the nine years that we lived in Manila.

In 2004, Miguel and I were appointed to work with Hispanic churches in the Northeast Church of God region, which consisted of a total of 200 churches across seven states. I was responsible for women's ministries and administrative duties in the regional office. Between 2010 and 2012, my husband and I led educational work at a Church of God seminary and pastored a church in Ecuador. In 2013 we were appointed to lead the Church of God Hispanic Ministries for the state of Virginia where I currently lead women's ministries and engage in pastoral ministerial training for about twenty-five churches.

Prayer played a pivotal role in each stage of my life. Ministry opportunities brought about challenges and adverse circumstances. It was during our missionary assignment that my prayer life became more stable as I raised five children while living in a new cultural setting. I began to keep a prayer journal where I expressed my thoughts and feelings to God. It brought a sense of peace to my life and inward strength. Journaling was a safe place to express my express my

doubts, uncertainties, and complaints to God. Writing was a way to keep focused in a dialogue with God and to review answers to prayer and previous struggles.

Many times I experienced heaviness of heart. Seeking a time of solitude brought peace and encouragement to my inner being and to my perspective on life. I also wanted to experience a fruitful ministry and I knew that in my own strength all attempts would only be human endeavor. I understood prayer from the perspective of Romans 8:26, 27:

In the same way, the Spirit helps us in our *weakness*. We do not know what we ought to pray for, but *the Spirit himself intercedes for us through wordless groans*. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.

Indeed, many times I found myself at a loss for words to express what I was going through. My heart and mind cried out to God in situations of unanswered questions, opposition, and decision making. In a classical Pentecostal approach, I made use of my prayer language: "For anyone who speaks in a tongue does not speak to men but to God...he utters mysteries with his spirit" ( I Corinthians 14:2). I prayed both during times of need and when overflowing with gratitude to God. In my personal experience, using a prayer language brought peace as I expressed myself beyond words, "sighs too deep for words." The Apostle Paul explained that, "He who speaks in a tongue edifies himself, but he who prophesies edifies the church" (I Corinthians 14:2, 4). This practice freed my mind and heart from carrying heavy burdens. Many times it proved to be a time of refreshment. Isaiah 28:11-12 says, " With foreign lips and strange tongues God will speak to this people...This is the resting place, let the weary rest...This is the place of repose."

Reading Scripture or praying the *Our Father* in short phrases brought hope and greater faith to my life. I was literally hungry and thirsty for God (Matthew 5:6). I cried out for a heart to serve others in a spirit of love. I wanted to manifest the fruit of the Spirit in my words and

actions. I prayed for wisdom to guide and instruct my children. I prayed for my husband to exercise visionary leadership. I aimed to provide a home atmosphere of trust and security. It was through daily prayer and Scripture reading that I developed a greater dependency on God's leading. I knew that a branch separated from the vine would not produce fruit (John 15: 5).

Because of this great commitment to prayer during our missionary experience, I realized many Christians and many churches live in a state of prayerlessness. According to E.M. Bounds:

True prayer must be *aflame*. Christian life and character need to be all on fire. Lack of heat creates infidelity...The fiery souls are those who conquer in the day of battle, from whom the kingdom of heaven suffereth violence, and who take it by force. The citadel of God is taken only by those who storm it in dreadful earnestness, who besiege it, with fiery, unabated zeal...This flame is not mental vehemence, nor fleshy energy. It is Divine fire in the soul, intense, dross-consuming--- the very essence of the Spirit of God.<sup>10</sup>

Our missionary experience in a foreign land was good season to cultivate prayer: devotionals with my spouse and family; prayer in the classroom; and prayer with faculty and staff. We navigated into new ministry settings away from our comfort zone. Spiritual strength and wisdom could only come through prayer.

After more than thirty years of ministry, I have observed prayerlessness in the individual life of Christians, in churches, and in Christian educational circles. The work of the kingdom of God can only be carried out in prayer. Persistent prayer keeps our mission in focus. We are called to declare the Word of God to those who are alienated from the redemptive message of reconciliation (2 Corinthians 5: 19, 20). It is an awesome responsibility for Christians to take the Gospel message to the people we encounter on a daily basis.

Jesus cautioned his disciples they would face trouble in the world (John 16:33). Christian men and women can endure hardships, tribulation, and persecution only through prayer. It is a

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<sup>10</sup> E.M Bounds, *The Necessity of Prayer*. (Grand Rapids, MI: Baker Book House, 1983), pp.49-50.

phenomenon in many churches for new believers to be inconsistent in their new life in Christ. New disciples easily become discouraged and become defenseless to pressures around them. They quench the life of the Spirit (I Thessalonians 5:19) because they are not instructed to follow a life of prayer. They leave the church without realizing they can be God's agents in the world.

Through personal observations, I see church politics that place men in positions of authority and power. The regrettable condition is that administrative and church ministry is not carried out in a spirit of Servanthood. Instead egos are exalted and competition provokes division and even conflict. Christians operate in bitterness and unforgiveness. It would seem that prayerlessness keeps the presence of the Holy Spirit away from a fuller manifestation in many Christian circles.

In early Pentecostal circles believers would allow time to see the Spirit work in the lives of people. Due to time constraints it seems people in the church no longer create environments of "waiting" for the Holy Spirit as Jesus instructed his disciples to return to Jerusalem and they *waited in prayer* for the gift the Father promised (Acts 1:4). The contemporary world is a highly mobile one, where people have instant meals and instant messages. Such conditions keep them from cultivating an atmosphere of wonder and expectation. Like the 120 disciples gathered in the Upper Room, Christians today need to wait in prayer to receive the infilling of the Holy Spirit. They need to create a welcoming environment for the Holy Spirit in their lives and in the life of the church.

Paul makes reference to the fullness of time (Galatians 4: 4-6). Timing is crucial for the harvest of fruit. It takes time and patience to reach growth and maturity. Israel waited for centuries for the Messiah. Simeon waited on the promise of the Holy Spirit to see the Messiah (Luke 2:25-27). Anna prayed and fasted at the Temple waiting to see the birth of the Prince of

Peace (Luke 2:36-38). Christians also need to wait for God in prayer in order to reap spiritual fruits of prayer.

It has been said that prayer is the oxygen of the soul. During times of prayer believers make themselves available for the Holy Spirit. It takes time to submit to His will. They come not knowing how to pray but the Spirit intercedes for them *through wordless groans*. The Holy Spirit helps them in their weakness interceding in accordance with the will of God. Paul reminds Christians that the whole creation groans as a woman in labor (Romans 8:22) awaiting a new day when there will be no more tears, no more pain, no more injustice. Only dedication to prayer allows them to wait for all the new things that God wants to do in their midst.

Jesus taught that our prayers would be answered. “Whatever you ask in my name, this I will do, that the Father may be glorified in the Son... Ask and it will be given to you (John 14:13; Luke 11:9). I do not think Christians are really aware of all the good things God has in store for his children who love Him: “No one’s ever seen or heard anything like this, Never so much as imagined anything quite like it” (I Corinthians 2:9, The Message). Paul reminds us that the Spirit searches into the depths of God and the Spirit reveals what God has planned for us. And has not the Holy Spirit been hovering since Creation?

God wants warm-hearted servants. The Holy Spirit comes *as a fire* to dwell in us; we are to be baptized with the Holy Spirit and with fire. Fervency is warmth of Soul. A phlegmatic temperament is abhorrent to vital experience. If our religion does not set us on fire, it is because we have frozen hearts. God dwells in a flame; the Holy Spirit descends in fire.<sup>11</sup>

It is my conviction that prayer opens the way for the Holy Spirit of God to manifest the presence of Jesus among Christians: His Mercy, Grace, Healing, Forgiveness, Joy, Peace, Courage, and Love. Many Christians in the 21st century find God through waiting in prayer:

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<sup>11</sup> E.M. Bounds, *The Complete Works of E.M. Bounds on Prayer*. (Grand Rapids, MI: Baker Book House, 2002), p. 35.

“You, God, are my God, [early will] I seek you; I thirst for you, my whole being longs for you,  
in a dry and parched land where there is no water” (Psalm 63:1). Men and women must pray.  
The church must pray.

## CHAPTER 1

### INTRODUCTION TO THE SETTING: GROWING HISPANIC PRESENCE

As Director of Hispanic Ministries for the Church of God in Virginia, my ministerial project seeks to provide greater awareness about prayer in the Church of God Hispanic congregations. My ministerial project will be carried out in the *Vino Nuevo* [New Wine] congregation, located in Virginia Beach, Virginia. This project will be replicated in other COG churches in Virginia. It is anticipated that the prayer project will also be carried out to other states.

#### Location of *Vino Nuevo*

The *Vino Nuevo* Church was founded in 2002, and currently has an attendance of about eighty people. Rev. Gladys Ashmore began to lead the congregation in 2009. The *Vino Nuevo* COG is located in 1541 Centerville Turnpike, Virginia Beach, Virginia, on the same building as the Azalea Garden Church (AGC), a White middle-class congregation of about 800 members. In 2000, AGC relocated from Norfolk, Virginia to a newly constructed multi-functional building in Virginia Beach. AGC is adjacent to the Regent University campus. The Pastor of AGC in 2000 was Rev. Aubrey Maye, known for his ardent Pentecostal preaching and his support for world missions. Within the Church of God denomination many Anglo churches make their church buildings available for Hispanic congregations. Many Hispanic churches usually begin by occupying a small meeting space, such as a classroom or a fellowship hall and eventually hold their services in the main sanctuary at a convenient schedule or rent larger facilities.

The space meeting of Vino Nuevo is approximately 75 feet by 30 feet. The morning service begins at 9:00 a.m. and children join the Sunday school taught at the American congregation from 9:00 am to 10: 30 am. Ushers greet people at the entrance and hand out the Sunday program. About one hundred folding chairs are distributed in two sections facing the pulpit, which is located at the center of the platform. The service begins with an opening prayer followed by a time of praise and worship. The worship team occupies the platform as they minister in song to the congregation. Pastor Gladys greets the congregation and brings the preaching of the Word for about 35-40 minutes. At the conclusion of the sermon, there is a time for ministry as people respond to the call for prayer. It is not unusual to see people crying at the altar, or church leaders praying for others in an audible voice while worship music plays in the background. The pastor signals the end of ministry time at the altar through a concluding prayer.

The fellowship hall has a small kitchen and the Vino Nuevo members prepare native dishes or snacks to sell as fundraisers for church projects. People mingle joyfully after the service. The congregation is mostly Central American, but there are Mexicans, Puerto Ricans, and about five North Americans. The average Sunday attendance is about 75.

#### BRIEF HISTORY OF VINO NUEVO

In 2002, about eight Hispanic families attended the Azalea Garden church including several Regent University students. A Honduran pastor, Miguel Alvarez, and his family, initiated Spanish speaking services in a small trailer in the lot of AGC. The Spanish services were held on Saturday evenings and the church began with approximately fifty people. It was simply referred to as the Hispanic Congregation or “*Servicios en Español*” [Spanish Services]. Eventually, the Hispanic congregation held Sunday services in the newly built fellowship hall. The vision and

mission in 2002 was to reach the Hispanic population of the Tidewater area (Virginia Beach, Chesapeake, Portsmouth, Norfolk, and Suffolk) and to share the Gospel through word and deed. The church had quarterly fellowship meetings for the international students from Regent University. The Hispanic church grew in cultural diversity. American visitors enjoyed the bilingual services and the international fellowship.

In addition, *Vino Nuevo* had a social outreach for the Hispanic migrant workers in the Eastern Shore of Virginia, located in the town of Exmore, about 60 miles from Virginia Beach. Evangelistic tent meetings were held on Sunday afternoons during the summer months. Household items and groceries were distributed among the migrant workers provided by the AGC food bank.

In October 2004, Miguel Alvarez was transferred to a new ministerial position and a Regent student from Mexico, Antonio Alvarez, became the pastor. Antonio Alvarez named the church *Vino Nuevo* [New Wine]. The average attendance was about 80. In 2008, Antonio Alvarez graduated from Regent University, and a Peruvian Church of God pastoral couple in Norfolk, Virginia, Carlos and Teresa Ramos, temporarily led the church. On January 2009, Rev. Gladys Ashmore was appointed as pastor.

#### MISSION AND VISION OF VINO NUEVO

The current pastor, Gladys Ashmore, is a native of the English-speaking Bay Islands of Honduras. She holds a Bible College degree from a school in Central America and is currently enrolled in a master's program. The church holds Sunday services from 9:00 a.m. to 12:00 noon, and Bible studies on Thursdays. I interviewed Pastor Ashmore on January 16, 2014, in order to understand her current vision for the *Vino Nuevo Church of God*.

Pastor Ashmore explained her vision for the church and also shared about her previous pastorate in La Moskitia, a rain forest region in Honduras. The *Iglesia de Dios* in La Moskitia thrived in attendance and in finances. She vividly recalls how the Spirit of the Lord moved in the congregation, especially after a forty-day fast in which *la gloria cayó* [the glory of the Lord fell]. There were many spiritual manifestations, souls were saved, and the Lord spoke to her about future blessings for her life. Pastor Gladys expressed how she longs to see God move in a supernatural way in the *Vino Nuevo* church. She believes in prayer and fasting and mentioned the church holds weekly or monthly prayer meetings.

From the interview with Pastor Ashmore, I was able to glean the current vision and mission of the church since there was no specific written statement about it. For the past ten years, the *Vino Nuevo* church has maintained an average of 60 Sunday congregants. The congregation is made up of mostly of Mexicans, Central Americans, and a few South Americans and Puerto Ricans. It is expected that the pastor and leadership of *Vino Nuevo* will have a written vision and mission statement for 2015. We held the interview in Spanish although she is fluent in English.

## MINISTRIES

Pastor Gladys described the strongest ministries that are carried out in the church.

- 1) Prayer and fasting. There are weekly prayer meetings and monthly times for fasting.
- 2) Worship. Pastor Ashmore believes worship is essential in church, and it should not be just singing but conducted with an attitude of prayer.
- 3) Women's Ministries and Men's Fellowship. The church aims to disciple both men and women and to involve them as volunteers in church activities.

- 4) Teaching. “My heart is there,” affirmed Pastor Ashmore. She believes that solid biblical teaching allows people to mature as strong Christian disciples.
- 5) Discipleship: Pastor Asmore requires that every person in the congregation undergo discipleship training. The church offers three levels of discipleship. The classes are organized into male and female groups. Pastor Ashmore teaches the second and third discipleship level.
- 6) Ushers: Ushers are chosen based on their completion of level one discipleship training. They greet people, collect tithes and offerings, and maintain order in the service.
- 7) Missions emphasis: The *Vino Nuevo* Church follows the missionary endeavors of the AGC. The main event is the Missions Week every January. *Vino Nuevo* supports two single women missionaries in Nicaragua and a missionary couple in Italy. A missions offering is collected the first Sunday of each month.
- 8) Drama: The youth group performs skits or pantomimes for special services including the Anglo church.

Pastor Ashmore strives for unity in the church as manifested in the New Testament church. Because she is aware that divisions occur in churches, she is vigilant about the discipleship of church members. Pastor Ashmore believes every leader should endorse the vision and mission of the church in order for unity to thrive.

*Vino Nuevo* is Pentecostal, believing in the baptism of the Holy Spirit. It is committed to the doctrines of inerrancy and infallibility of the Bible, the virgin birth and complete deity of Christ, the atoning sacrifice of Christ for the sins of the world, the literal resurrection of the

body, and Christ's second coming in bodily form.<sup>12</sup> The COG believes in prayer, world evangelization, church planting, leadership development, care, and interdependence.<sup>13</sup>

In relation to goals for the year 2014, Pastor Ashmore stated that she plans for the church to increase missions giving, cell groups, and to engage in leadership training. She also aspires to raise a pastoral couple from the congregation and train faithful leaders. Overall, Pastor Ashmore would like for the church to *buscar mas de Dios* [seek more of God], through prayer.

It is anticipated that the pastor and leaders of the Vino Nuevo will elaborate the mission and vision statements during the retreat planned for January 8, 2015. The general objective of the prayer project is for the Vino Nuevo congregation to gain a greater understanding of the need to pray consistently as individuals and as a church community.

#### HISPANIC CONGREGATIONS AS PLACES OF REFUGE AND CULTURAL IDENTITY

Generally Hispanic congregations, like Vino Nuevo, provide a place of refuge for Latino immigrants. In a way, immigrants are still coping with their new culture. First generation immigrants deal with the acquisition of the English language and with issues of poverty and discrimination.<sup>14</sup> Latino immigrants "look different, speak Spanish, and hold different cultural values."<sup>15</sup> They tend to gather in ethnic communities. Thus Latinos find a community in Pentecostal churches where they find a welcoming atmosphere. They sing in Spanish and sing along to songs with Latin rhythms. They listen to sermons in their mother tongue that brings the

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<sup>12</sup> "Beliefs," *Church of God*, accessed October 25, 2014, <http://www.churchofgod.org/index.php/pages/church-of-god-is>

<sup>13</sup> Ibid.

<sup>14</sup> Anna Adams. "Perception Matters: Pentecostal Latinas in Allentown, Pennsylvania," in *A Reader in Feminist Theology: Religion and Justice*, eds. Maria Pilar Aquino, Daisy L. Machado, and Jeanette Rodriguez (Austin, TX: University of Texas Press, 2002), p. 101.

<sup>15</sup> Ibid, p. 101.

Word of God closer to their hearts. This is also the case in many Hispanic churches within the Church of God in Virginia. Generally believers in Vino Nuevo and other churches stay after the Sunday service to share snacks or a meal. The people in the congregation provide a network of information for job opportunities and legal documentation.

Many immigrants are dealing with culture shock and Christian pastors attempt to create a similar church environment as the one back in their home countries. Because immigrants are adapting to a new culture, they undergo pressure as they learn how to perform activities in an efficient manner. These activities require cultural knowledge, and it takes time to interpret cultural cues, recognize normal behavior, navigate the new rules, and react in proper manner according to that culture.<sup>16</sup>

Culture shock is defined as the way people react and feel when the cultural cues they know so well from home are lacking.<sup>17</sup> In Pentecostal congregations, like in the Church of God, participants can pray out loud and express their emotions with freedom. I consider that a healthy sign of Christian churches in the U.S. has been to give freedom to Hispanic immigrants to engage in church planting. I believe that church is carrying out a mandate by reaching out to undocumented immigrants (Ex. 22:21; 23:9; Lev. 19:33-34; Deut. 27:19). North American churches provide available spaces within their buildings for immigrants to hold their services.

On the other hand, Hispanic leaders should be aware that in order to keep healthy congregations there are challenges that they will face and they need to prepare for.<sup>18</sup> For

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<sup>16</sup> "Dealing with Culture Shock," *Study Abroad and Exchange Services*, University of North Carolina Greensboro, accessed June 20, 2014, [http://studyabroad.uncg.edu/index.cfm?FuseAction=Abroad.ViewLink&Parent\\_ID=A80D5B59-AA4D-15A6-E5DDC6A5F2566BDE&Link\\_ID=B2E2ACBC-E64C-9B58-6BC68A8B2295E9FF&plD=8&IID=11](http://studyabroad.uncg.edu/index.cfm?FuseAction=Abroad.ViewLink&Parent_ID=A80D5B59-AA4D-15A6-E5DDC6A5F2566BDE&Link_ID=B2E2ACBC-E64C-9B58-6BC68A8B2295E9FF&plD=8&IID=11)

<sup>17</sup> Ibid.

<sup>18</sup> Dan Van Veen, "AG Hispanic Churches Struggle With 'Culture Shock'," *Charisma News*, November, 13, 2012, November 20, 2014, <http://www.charismanews.com/us/34549-ag-hispanic-churches-struggle-with-culture->

example, the second generation Hispanic immigrants may no longer feel integrated to the churches their parents attend unless bilingual services are also implemented. It would seem that many second or third generation Hispanics still feel comfortable in a church that celebrates and values Hispanic traditions. In spite of being bilingual, some second or third generation members relate better to their Hispanic identity and culture than to the Anglo culture.

The Hispanic population of the United States in 2011 reached 52 million making it the nation's largest ethnic minority. Hispanics constituted 16.7 percent of the nation's total population. By 2050 it is estimated that the Hispanic population will be 132.8 million, constituting 30% of the nation's population.<sup>19</sup> In relation to Hispanic assimilation, a study of 14,000 Latino adults showed that 23% of immigrants report being able to speak English with an average proficiency. However, 88% of their American-born adult children reported that they are fluent English-speakers.<sup>20</sup> This reality reflects the earlier three-generation model of language assimilation among European immigrants of the 1900s. Generally, English is the dominant language of the second generation, and by the fourth generation fewer than 25% can still speak the immigrant tongue.

In relation to education, about 47% of foreign born Latino immigrants lack a high school diploma. Among their children the number falls to 17%. About 21% of second generation Hispanics are college graduates in comparison to 11% of foreign born Hispanics residing in the U.S.<sup>21</sup>

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<sup>19</sup> "Hispanic Heritage Month 2012," Facts for Features, *United States Census Bureau*, Accessed October 28, 2014

[https://www.census.gov/newsroom/releases/archives/facts\\_for\\_features\\_special\\_editions/cb12-ff19.html](https://www.census.gov/newsroom/releases/archives/facts_for_features_special_editions/cb12-ff19.html)

<sup>20</sup> "America's Assimilating Hispanics," *The Wall Street Journal*, June 18, 2013, accessed October 28, 2014, <http://online.wsj.com/articles/SB10001424127887324787004578495393859698964>

<sup>21</sup> Ibid.

The growth of the Hispanic population is a fact to be considered among Hispanic churches. Church leaders must be prepared to cater to the needs of the younger generation or risk turning them away from the church. It would seem many Hispanic churches take for granted the potential of the second and third generation Latinos. The usual tendency is to cater to adults and neglect the needs of the children and youth who have a greater degree of assimilation to the American culture. Resources in the Spanish language do not fill the needs of the children who are fluent in English. Leaders need to reinvent ways to transmit the faith to Hispanic American youth or they could steer away from the Christian faith.

Youth leaders have the responsibility to guide the future of the emerging generation. Otherwise Hispanic churches may experience the breaking away of the youth and the Christian faith. It is urgent for the church to provide support to children's ministry and youth ministry before they consider seeking outside help. Young Hispanic leaders emerging within the church should be encouraged to lead creative and relevant ministries.

#### OFFICE OF HISPANIC MINISTRIES

The Hispanic Ministries Office was created in September 2013 to provide leadership among the pastoral body and to strengthen the local ministry of the churches. The Hispanic Ministry Director engages in the four-point ministry strategy of the Virginia Church of God office: evangelism, equipping, encouraging, and empowering. The vision/mission is to build the Kingdom of God through ministry partnerships throughout the Hispanic community.

The first efforts of the Virginia State Office to reach Hispanics occurred in 1994, when Rev. David Hagee, director of evangelism, was appointed to supervise the Hispanic churches. Several Anglo churches hosted Hispanic congregations in their buildings. The State Office was

accessible to Hispanic pastors and their ministries. Almost twenty years later, in September 2013, the Hispanic Ministries office was established under the leadership of Miguel and Mireya Alvarez, in order to strengthen the educational training of Hispanic pastors and to engage in church planting.<sup>22</sup>

#### HISTORICAL AND DEMOGRAPHIC OVERVIEW OF THE HAMPTON ROADS AREA

As a Hispanic church in the Tidewater area of Virginia the *Vino Nuevo* church has a great potential for numerical growth and discipleship among Hispanic immigrants. According to the US Census Bureau, Virginia Beach had an estimated population of 448,479 for 2013. The demographics reveal a total of 7.2 % of Hispanics or Latinos, compared to 69% Whites, 20% African Americans, and 6.5% Asians.<sup>23</sup> The Hispanic immigrant community includes people from Honduras, El Salvador, Guatemala, Nicaragua, Mexico, Venezuela, Colombia, Argentina, Dominican Republic and Puerto Rico. There is an increasing diversity in schools and communities. More than 100,000 foreign-born people live in the greater Hampton Roads area.<sup>24</sup> Generally immigrants move to the area because they have a support network; for example, relatives or family members who can help them find work.<sup>25</sup>

Hampton Roads (HR), also known as the Tidewater area, is the name of both a body of water and a metropolitan region in Southeastern Virginia.<sup>26</sup> It is one of the largest natural harbors in the world and it is home to the world's largest naval base (Norfolk). Several rivers empty into the Chesapeake Bay leading to the Atlantic Ocean: Elizabeth River, Nansemond

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<sup>22</sup> "Hispanic Ministries Director," *Church of God*, accessed November 5, 2014.  
[https://www.vacog.org/news\\_new.php?newsID=467](https://www.vacog.org/news_new.php?newsID=467)

<sup>23</sup> "State and County Facts," *US Census Bureau*, accessed April 15, 2014.  
<http://quickfacts.census.gov/qfd/states/51/51810.html>

<sup>24</sup> Elisabeth Hulette, *The Virginian Pilot*, January 9, 2011, accessed April 15, 2014.  
<http://hamptonroads.com/2011/01/more-immigrants-making-hampton-roads-home>

<sup>25</sup> *Ibid.*

<sup>26</sup> Tim McGlone, "What's in a Name?" *The Virginian Pilot*, June 6, 2008, accessed on April 15, 2014,  
<http://hamptonroads.com/2008/06/whats-name-hampton-roads>

River, and James River. Due to its geographical features, Hampton Roads has highway system that includes bridges, tunnels, and ferries. The population is spread among several cities and counties and not concentrated in one major city. The main seven cities are Virginia Beach, Norfolk, Chesapeake, Portsmouth, Suffolk, Newport News, and Hampton.<sup>27</sup> The region has population of about 1.7 million, making it the 37th-largest metropolitan area in the United States.

Hampton Roads is known for its large military presence with major headquarters for the Air Force, Army, Coast Guard, Marine Joint Forces, and the Navy. The area includes miles of beaches and waterfront properties, all of which contribute to the region's economy. The area is steeped in 400 years of American history with hundreds of historical sites and attractions. The first English speaking settlement was established in Jamestown on May 14, 1607 creating the first representative government in America. The Historic Triangle (Jamestown, Williamsburg, and Yorktown) draws visitors from around the world each year.

The word "Hampton" honors Henry Wriothesley, Earl of Southampton, a founder of the Virginia Company of London. The early administrative center of the new colony was known as Elizabeth Cittie, named after Princess Elizabeth, the daughter of King James I in 1619. The town at the center of Elizabeth Cittie became known as Hampton. The first twenty African slaves arrived to Jamestown in 1619. African descendants were relegated to slavery. By 1808 the transatlantic slave trade was outlawed although the domestic slave trade and illegal importation remained.

In 1755 the name "Hampton Roads" was used in reference to the geographical areas linking the James, Elizabeth, and Nansemond rivers with the Chesapeake Bay. The area's

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<sup>27</sup> "Greater Hampton Roads," accessed April 15, 2014.  
<http://www.greaterhamptonroads.com/history.html>

postmark changed from “Tidewater Virginia” to “Hampton Roads, Virginia” in 1983. Hampton Roads is positioned in close proximity to the nation’s capital. It also includes several institutions of higher learning such as the College of William & Mary, Hampton University, Norfolk State University, and Old Dominion University. There are about 15,000 military retirees annually and the area enjoys a lower unemployment rate than the rest of the nation due to the strong military presence.

Essentially *Vino Nuevo* COG has the capability to reach Hispanic immigrants in the geographical area of Hampton Roads. The church also has the potential to become a multi cultural congregation. This is an opportune time to minister to the spiritual and material needs of immigrants and to develop and empower church leaders. It is feasible to implement intentional prayer programs that have the potential to bring renewal and maintain a revival among churches in the Hampton Roads area and in other cities of Virginia. Pastor Miguel Dabul, director of House of Prayer Tidewater, believes the Hampton Roads area is destined to be a place where a spiritual revival will begin and spread to the rest of the nation. Pastor Dabul confirmed several pastors have expressed prophetic words over the Tidewater area and its role in a spiritual awakening for America.<sup>28</sup> This is partly due to the association with the Jamestown colony (1607), and the first English settlers who were Protestant Christians.

Through this project, Pastor Gladys Ashmore and her leaders will envision and practice prayer strategies throughout 2015. By July 2015, the church will have a greater vision about the importance of prayer and the need to carry out holistic mission by modeling God’s concern for the well being of individuals and communities. The church will have a more robust prayer life and practice an incarnational lifestyle of compassion, to the needy in their vicinity.

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<sup>28</sup> Miguel Dabul, interview by author, Virginia Beach, VA, February 19, 2015.

## CHAPTER 2

### PRELIMINARY ANALYSIS TO THE CHALLENGE STATEMENT

#### CHALLENGE STATEMENT

It is well known that Pentecostal churches were birthed amidst prayer revivals. In theory, Pentecostals believe in prayer and spontaneous prayer abounds in their services. However, prayer needs to be more intentionally incorporated and organized in the life of the church and individual church members. In a society filled with moral relativism, spiritual indifference, and ecclesiastical aloofness, the church needs to keep the presence of God alive through prayer. As a pastor, missionary, and educator for over thirty years, I have observed an insufficiency of prayer in the life of individuals, churches, and academic institutions. This project will design a pilot program based on the biblical foundations of prayer to improve the frequency and quality of the life of prayer in the church and in individual church members. The project will be carried out in Vino Nuevo Hispanic Church located in Virginia Beach, Virginia. The purpose of the project is to cultivate stronger prayer practices in the life of believers and in the church community, in addition, to extend ministry outside the church walls.

As Director for Hispanic Ministries for the Church of God in Virginia, I plan to provide an overview of the significance of building an intentional prayer culture among Hispanic churches.

#### **Hispanic Churches and the Importance of Prayer**

No matter what revival or awakening you study, no matter what took place or what transpired, you will usually find that passionate, persistent prayer is the key to revival... "There is no secret to revival. Revival always comes in answer to prayer."<sup>29</sup>

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<sup>29</sup> Cornell Haan. *The Lighthouse Movement*. (Sisters, OR: Multnomah Publishers, 1999).

Within the US, Hispanics are on the rise, and growing with them are evangelical churches all over the nation.<sup>30</sup> The growth of Hispanic churches is closely tied to the immigrant experience.<sup>31</sup> According to Elizabeth Dias, Latino evangelicals are one of the fastest growing segments of America's churchgoers. Rick Warren, pastor of Saddleback Church, observed the Latino church growth is happening mostly among the Pentecostal or charismatic churches.<sup>32</sup> Venues for Latino churches are found in Anglo church buildings, storefronts, and even small living rooms. Dias visited Latino churches and reported:

All were fervent believers—they sang with hands high, danced during worship, and often brought their own tambourines and flags to Sunday services. They were charismatic and believed in miracles. They told me their stories over tamales and café con leche—how they converted, how God healed their physical illnesses, and how their churches became refuges from hunger and homelessness. To the mainstream American culture, and even other white evangelical churches, they were invisible. But they were hiding in plain sight.<sup>33</sup>

Traditionally two-thirds of the 52-million-plus Latinos in the US are Catholic, but according to the Pew Forum on Religion and Public Life, that number could decrease to fifty percent by 2030, since many immigrants are joining evangelical Protestant congregations.<sup>34</sup> A good number of those who are joining evangelical churches are Catholic converts who have a desire for a more direct, personal experience of God.<sup>35</sup> The nation's religious landscape is being transformed by Hispanics in Pentecostal and charismatic traditions. The renewal movement

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<sup>30</sup> "Rise of Hispanic Evangelical Church," *Huffington Post*, April 10, 2013, accessed April 24, 2014, [http://www.huffingtonpost.com/2013/04/10/hispanic-evangelical-church\\_n\\_3055752.html](http://www.huffingtonpost.com/2013/04/10/hispanic-evangelical-church_n_3055752.html)

<sup>31</sup> Elizabeth Dias, "The Rise of Evangélicos," *Time*, April 4, 2013, accessed April 24, 2014, <http://nation.time.com/2013/04/04/the-rise-of-evangelicos/>

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*

<sup>34</sup> "Changing Faiths: Latinos and the Transformation of American Religion," PEW Hispanic Center, Pew Forum on Religion and Public Life, 2007 <http://www.pewforum.org/files/2007/04/hispanics-religion-07-final-mar08.pdf>

<sup>35</sup> *Ibid.*

continues to be a powerful presence among Latino Evangelicals.

According to Luis Lugo, director of the Pew Forum on Religion and Public Life, there is an increase among the Latino population in relation to the high numbers who practice Pentecostal-influenced beliefs.<sup>36</sup> About two-thirds of Latinos are in ethnic churches that include Hispanic clergy, Spanish-language services and a majority of Hispanics in their congregation.

Latinos are bringing the “fiesta spirit” to church.<sup>37</sup> The distinctive Pentecostal practices of speaking in tongues, divine healing, and prophesying are much more common among Hispanics, both Protestant and Catholic, than among other Evangelical churches. Dario Lopez stated that during Pentecostal services there are moments of encountering the God of life and these are characterized by spontaneity, joy, fellowship, mutual acceptance, and emphasis on the Word. All of these elements give services a taste of “fiesta” where friends meet in a family context.<sup>38</sup> People who are marginalized in society find a place where they can openly express themselves through prayer, song, testimonies, and preaching. Pentecostal communities indicate the formation of a new society where differences vanish. Those in the shadows become missionaries and visionaries that dream beyond their present circumstances.<sup>39</sup>

Because this seems to be the “appointed time” for Hispanic Pentecostals, church leaders can guide their members into the importance of the practice of prayer. New converts could gain a Biblical foundation for prayer in order to cultivate a deeper relationship with God. This ministerial project seeks to provide a greater awareness about prayer within Hispanic churches.

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<sup>36</sup> Luis Lugo, “Conference Call Transcript,” Pew Research Religion and Public Life Project. Accessed April 15, 2014, <http://www.pewforum.org/2007/04/25/changing-faiths-latinos-and-the-transformation-of-American-religion-2>

<sup>37</sup> Dario López. *La Fiesta del Espíritu: Espiritualidad y Celebración Pentecostal*. (Lima, Perú: Ediciones Puma, 2006), p. 29.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid., p. 34.

The main purpose is to keep Pentecostal spirituality alive among Hispanic immigrants as they establish themselves in a new cultural milieu. The population of these churches is mostly made up of first and second- generation Hispanic immigrants. Church leaders may need to model the essentiality of prayer. The criticality of prayer requires a concrete and practical response from the followers of Jesus Christ. Consequently, Hispanic immigrants can also be guided to establish solid prayer habits.

### HUNGER FOR SPIRITUALITY

Materialism and humanism have dominated Western thinking. Individualism and independence are highly valued and reason is used as the primary way to understand reality. The Western worldview has placed God into a neat predictable mold. Generally Evangelicals have been driven by correct doctrinal assumptions. Charles Kraft stated there is a hunger for spirituality in Western societies.<sup>40</sup> Kraft concluded Evangelicals are beginning to sense “there must be more” and some may ask what is wrong with their powerless Christianity. Kraft considered that there is a reality beyond the rational, a spirit world that can be affected through prayer. Seeking the presence of God through prayer will give Christian disciples the necessary power and authority to carry out ministry.

It would seem that modern Christians are embarrassed to preach a Gospel accompanied by power. Kraft relates how he underwent a paradigm shift, that is, from an Evangelical mindset to one who realized there was a spirit world.<sup>41</sup> The linear and rational characteristics of the western worldview practically do not sustain what cannot be scientifically understood.<sup>42</sup> On the

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<sup>40</sup> Charles Kraft, *Christianity With Power: Your Worldview and Your Experience of the Supernatural* (Ann Arbor, MI: Servant Books, 1989), p. 7.

<sup>41</sup> Kraft, p. 34

<sup>42</sup> Ibid, p.25.

other hand, there is a hunger for spirituality that is palpable among the younger generations. In many US cities, palm readers, spirit mediums, and New Age followers are alive and well.

While Evangelical churches have emphasized correct doctrine, Pentecostals have emphasized experience in their relationship with God. The emphasis on the supernatural in the Pentecostal-Charismatic tradition is relevant to help those that are seeking a closer experience with God through prayer. The millennial generation (born between 1984-2002) possesses a greater openness to the supernatural than some of the previous generations. They have a genuine hunger for spiritual things even though they may be hostile towards the church and organized religion.

Stanley Grenz pointed out that if we want to connect with a postmodern generation, the gospel message must consider that the goal of human existence encompasses more than the accumulation of knowledge.<sup>43</sup> Postmodern minds are turned off by metanarratives and by modernity's endeavors to reduce faith in God to a series of theological propositions. On the other hand, postmodernists are deeply attracted to the mystery of the God who cannot be understood with the rational mind alone. In summary, the emphasis on the supernatural in the Pentecostal-Charismatic tradition is relevant to those that are seeking a closer experience with God to prayer.

Russell Moore of the Southern Baptist Convention, a denomination of 16 million members, calls for a fresh approach to ministry in an increasingly post Christian America.<sup>44</sup> About one third of older Americans identify as evangelicals, however, among younger Americans, the number drops to one in ten. Church leaders need to build community and engage

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<sup>43</sup> Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996), p. 171.

<sup>44</sup> "Southern Baptist Leaders Calls for Fresh Approach," *CBS This Morning*, April 18, 2014. Accessed May 12, 2014. <http://www.cbsnews.com/videos/new-southern-baptist-leader-calls-for-fresh-approach>

with millennials in creative ways, e.g. through social media. It would seem that evangelicals no longer hold the “Moral Majority” but instead are a minority in an increasingly secularizing America.

## HISPANICS AND PRAYER

Prayer is the topic of this ministerial project since it is crucial to promote this spiritual discipline in the growing Hispanic churches. These churches are established amidst a secular, individualistic, and materialistic society. A great majority of these churches are composed of first, second, and third generation Latinos. Generally, prayer and fasting are common spiritual disciplines in the ethos of Pentecostal churches in Latin America. A major concern is that as immigrants assimilate into a growing secularizing culture, the personal emphasis on prayer may decrease. Thus, Hispanic churches could highly benefit from training sessions in order to better understand the biblical, theological, and spiritual dimensions of prayer and Pentecostal spirituality. Hispanic churches could greatly contribute to the religious landscape and the spiritual fabric of the American nation.

For Samuel Rodriguez, President of the National Hispanic Leadership Conference (NHLC), the growing Hispanic community is able to provide the oxygen to the fire of Pentecost in America.<sup>45</sup> “This community—full of purpose, passion and promise—carries the anointing to preserve biblical orthodoxy, ignite a righteousness-and-justice movement, strengthen the firewall of holiness and humility, and project a kingdom-culture, multiethnic demonstration of the gospel.”<sup>46</sup> The Holy Spirit has been moving amidst the Pentecostal explosion in the Latin American nations. The same Holy Spirit is moving amidst Hispanic congregations that may go

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<sup>45</sup> Samuel Rodriguez, “How God is Exploding Among Latinos.” *Charisma Magazines*, 2012.  
<http://www.charismamag.com/spirit/revival/15089-gods-latino-explosion>

<sup>46</sup> Ibid.

unnoticed by many American Christians.

Primarily, the main purpose of this ministerial project is to create greater awareness of prayer to keep the vitality of prayer alive in Hispanic churches. It is essential for Hispanic Pentecostals to be knowledgeable about the value of their prayer tradition. Churches also need to be aware of the significance of prayer in the life of Christ and in the early church as described in the Book of Acts. It is beneficial for believers to have a biblical base for prayer and to comprehend how Jesus modeled prayer throughout his lifetime. Participants in this prayer project will have the opportunity not just to practice personal prayer but also to increase an atmosphere of prayer in their home and church. Prayer will also increase awareness to reach the unchurched and those in need.

I propose that Hispanic churches and their accentuation on the practice of prayer can be a contribution to a secularized society and to the state of prayerlessness in Evangelical churches. To teach others to pray is the consideration of this project.

### **PRAYER IN LUKE-ACTS**

In the book of Acts, Luke provides valuable insights into the life of the early church. After Jesus ascended into heaven, the disciples gathered to pray in the upper room. Acts 1: 14-15, specifies that about one hundred and twenty believers “all joined together constantly in *prayer*, along with the women and Mary the mother of Jesus, and with his brothers.” The disciples were following the instructions of Jesus, “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water but in a few days you will be baptized with the Holy Spirit” (Acts 1: 4-5).

The day of Pentecost was preceded by a time of prayer. Thereafter, the apostles and early disciples engaged continually in prayer. Luke writes, “Those who accepted his message were

baptized, and about three thousand were added to their number that day. They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to *prayer*" (Acts 2: 41-42).

Amidst an atmosphere of prayer, amazing miracles took place in Jerusalem and many men and women believed in the message of salvation. Luke observed that people from neighboring towns brought the sick and tormented by evil spirit and "all of them were healed" (Acts 5:16). In one occasion, Greek believers complained their widows were treated unequally in the distribution of food. The twelve apostles met with the rest of the disciples and announced they did not want to neglect the ministry of the word of God in order to wait on tables. Their suggestion was to choose seven men known to be full of the Spirit and wisdom to distribute food. The apostles were then able give their attention to *prayer* and the ministry of the word. Luke observed that after the apostles devoted more time to prayer "the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (Acts 6:7).

This passage teaches us that prayer is essential for an effective ministry. In addition, the many references to prayer throughout the book of Acts indicate that prayer played a significant and integral part in the establishing of the early church. Bounds stated that the missionary movement began in an atmosphere of prayer and fasting. The Gospel message also spread to the Gentiles after Peter went up to the roof of Simon's house to pray. He had a vision that prepared him to take the Gospel message to the house of Cornelius, a devout centurion.<sup>47</sup> It was a praying church that sent out praying men and women to carry out the Great Commission.

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<sup>47</sup> Edward McKendree Bounds, "E.M. Bounds on Prayer." Hendrickson Christian Classics on Prayer (Peabody, MA: Hendrickson Publishers, 2006), p.94.

## PENTECOSTALISM IN LATIN AMERICA

Manifestations of the outpouring of the Holy Spirit occurred in many parts of the world during the early twentieth century including India, Los Angeles, Wales, Chile, Nicaragua, Guatemala, and Puerto Rico. At least half of classical Pentecostals in the world are in Latin America with an estimated population of 141 million adherents in the year 2000.<sup>48</sup> Pentecostalism in Latin America was not necessarily imported from North America, but had its own inception in Chile, Argentina, and Brazil.<sup>49</sup> Chilean Pentecostals and others referred to themselves as *criollo* (native) Pentecostals. This popular movement has transformed the religious landscape of the traditionally Catholic countries of Latin America. Edward Cleary observed that the Latin American soul is a Christian soul and Pentecostalism is one expression of this.<sup>50</sup>

Henri Gooren elaborates on the factors that have contributed to the “Pentecostalization” of society in Latin America. Early studies concluded that churches grew because they were closely-knit communities that helped people cope with industrialization and urbanization. Pentecostal groups seem to offer people unique resources that enable them to cope with personal and family problems like alcoholism, poverty and illness.<sup>51</sup> People make changes in their ethical behavior and they show an increase in personal discipline. The gifts of the Holy Spirit are also meaningful and relevant in Pentecostal communities.

A second factor for the growth of Pentecostalism is the egalitarian tendency to open free

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<sup>48</sup> Allen Anderson. *An Introduction to Pentecostalism: Global Charismatic Christianity*. (Cambridge, UK: University of Cambridge, 2004) p. 63.

<sup>49</sup> *Ibid.*, p. 76

<sup>50</sup> “Chilean Pentecostalism: Coming of Age” in Edward L. Cleary and Hannah W. Stewart-Gambino, eds. *Power, politics and Pentecostals in Latin America*. Boulder, CO: Westview, 1998.

<sup>51</sup> Henri Gooren, “The Pentecostalization of Religion and Society in Latin America.” *Exchange*, 39, (2010): 362. Accessed March 23, 2014. doi:10.1163/157254310X537025

social space for the marginalized poor of Latin America.<sup>52</sup> Interestingly, some authoritarian Pentecostal pastors have followed a paternalistic leadership style after the *hacienda* (plantation, or estate) power relations. Although Pentecostals have been labeled as politically conservative, politicians are trying to court them for their votes in Guatemala, Nicaragua, Venezuela, and Honduras.<sup>53</sup> There is an influence of Pentecostal language and music on public religious meetings and political rallies.<sup>54</sup>

A third observation of the spread of Pentecostalism is the gradual influence on civil society. Raúl Zibechi referred to Pentecostalism as the largest self-organized movement of the poor in the world.<sup>55</sup> Radio, television, and mass meetings transmit prayers, Pentecostal music, and enthusiastic shouts of approval by the audience. David Martin observed that Pentecostalism has the potential to eventually erode the persisting colonial remnants in Latin American societies.<sup>56</sup>

Fourthly, it seems that there is an upward mobility among Pentecostals. There is an increase in groups that emphasize a prosperity gospel, that is, the belief that God's blessings will be poured on believers who lead a righteous life, give tithes to the church, and have a solid faith. A fifth factor that contributes to an increase in Pentecostals is the change in gender relations. The average Pentecostal church attendant is usually under thirty, more often female than male, and of a low to lower middle- class background. Women seem to become more independent in the

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<sup>52</sup>David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Blackwell, 1990), p. 278.

<sup>53</sup>Roberto Zub, *Protestantismo y Participación Política*, Managua, Nicaragua: CIEETS/UENIC, 2002.

<sup>54</sup>Henri Gooren, "The Pentecostalization of Religion and Society in Latin America," *Exchange*, 39 (2010): 356-376 362.

<sup>55</sup>Raúl Zibechi, "Pentecostalism and South America's Social Movements," *Americas Program*. Accessed March 10, 2014, Upside Down World website: <http://upside-downworld.org/main/international-archives-60/1529-pentecostalism-and-south-americas-social-movements>

<sup>56</sup>David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Blackwell, 1990), pp. 107-109.

home and in the public domain. Males shift away from drinking, gambling, and adulterous relationships.<sup>57</sup> Pentecostalism is considered a main social force against machismo.<sup>58</sup>

Pentecostal churches believe that the Holy Spirit empowers women because it is seen clearly in the New Testament: “I will pour out my Spirit on all people. Your sons and *daughters* will prophesy” (Acts 2:17). Women participate in services and in Latin America several women pastor lead growing churches. For example, according to the national Church of God Bishop in Honduras stated several female ministers are currently pastoring churches of more than 200 members and one female pastor has a church of more than 3000 members. Several scholars agree that the participation of women has been widespread in Pentecostalism.

### **Pentecostal Spirituality**

Currently Pentecostal churches represent the largest Protestant group in the world and their spirituality has influenced every branch of Christianity. Bradley P. Holt describes Pentecostal or charismatic spirituality as one that focuses on the love of God which is perceived to be present and active.<sup>59</sup> Steve Land defines spirituality as “the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices.”<sup>60</sup> Spirituality is the lived experience of “the whole of one’s spiritual...experience, one’s belief, convictions, and patterns of thought, one’s emotions and behavior in respect to what

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<sup>57</sup> Offutt, S, “The Transnational Locations of Two Leading Evangelical Churches in the Global South.” *Pneuma* 32 (2010): 390-411.

<sup>58</sup> Elizabeth Brusco, “*The Reformation of Machismo: Evangelical Conversion and Gender in Colombia*” (Austin, TX: University of Texas Press, 1995).

<sup>59</sup> Bradley P. Bolt. *Thirsty for God: A Brief History of Christian Spirituality*. (Minneapolis: Fortress Press), 2005.

<sup>60</sup> Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*. (Cleveland, TN: CPT Press, 2010), p. 3.

is ultimate, or God.”<sup>61</sup>

The trademarks of Pentecostal spirituality include religious practices, such as worship, prayer, missions, and individual religious experience such as Spirit baptism, and gifts of the Spirit. For Daniel Albrecht, Pentecostal spirituality fosters a deep and mystical, piety that emphasizes the immanent sense of the divine.<sup>62</sup> The belief system accentuates an understanding of the “gifts of the Spirit.” The “Spirit baptism” appears and operates as normative in the life of Pentecostal churches.

For classical Pentecostals, the practice of speaking in tongues is experienced as an assurance of God’s love and a form of surrender to God.<sup>63</sup> Answers to prayers for healing emphasize the presence of God amidst the congregation. Holt states that the traditional suspicion of education and intellectual endeavor in the earliest Pentecostals has diminished but “there is still a sense that the anointing of the Spirit is more important than academic degrees for leadership.”<sup>64</sup>

There are key elements of Pentecostal spirituality or of a Pentecostal worldview that can be observed across many global contexts and denominational traditions. According to James Smith, a Pentecostal worldview has something powerful to say to the academy because Pentecostal spirituality is not just a compartmentalized way of being religious.<sup>65</sup> The practices of a Pentecostal spirituality carry over into the everyday life of believers in such a way that the

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<sup>61</sup> Anne E. Carr, *Transforming Grace*, (San Francisco, CA: Harper and Row), pp. 201-202.

<sup>62</sup> Daniel E. Albrecht, “Pentecostal Spirituality: Ecumenical Potential and Challenge” *Cyberjournal for Pentecostal-Charismatic Journal*. Accessed May 7, 2014, [http://www.pctii.org/cyberj/cyberj2/albrecht.html#N\\_4\\_](http://www.pctii.org/cyberj/cyberj2/albrecht.html#N_4_)

<sup>63</sup> Holt, p.142.

<sup>64</sup> Ibid.

<sup>65</sup> James K.A. Smith, *Thinking in Tongues* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2010), p. 30.

Pentecostal faith involves not only “speaking in tongues” but also “thinking in tongues.”<sup>66</sup> For Smith, a Pentecostal spirituality is embedded within a Pentecostal worldview. For James Olthius, “A worldview (or vision of life) is a framework or set of fundamental beliefs through which we view the world and our calling.”<sup>67</sup> A worldview manages reality and judges what is order and what is disorder. It is the pivotal point on which a person’s everyday thinking and doing turns.

A Pentecostal worldview disposes its adherents to conceive or comprehend the world under a “Spirit-charged construal.”<sup>68</sup> There are a variety of spiritual practices that carry within them an understanding of Pentecostal worship. During a service, it is common for people to raise their hands, clap, and dance. Amidst enthusiastic worship, congregants may sing, shout, walk or even run in the meeting space. Uplifted arms and hands are expressions of surrender to God. Many responses are unplanned and may occur spontaneously at any point in the service.

A Pentecostal worldview manifests a radical openness to God.<sup>69</sup> To have a deep sense of expectation of God doing something new is what lies at the heart of Pentecostal spirituality.<sup>70</sup> Pentecostal communities are characterized by an emphasis on the ministry of the Holy Spirit. A blog posted by Jackie Johns describes the signs of a Spirit-filled church: exuberant praise, deep fellowship, unbounded love, devotion to the Word and sound doctrine.<sup>71</sup> For Jack Deere,

The book of Acts is the best source that we have to demonstrate what normal church life should be like when the Holy Spirit is present and working in the church...a church that has a passion for God, is willing to sacrifice—even to the point of martyrdom—and is a miracle-working church.<sup>72</sup>

In practice Pentecostal worship is shaped by openness to surprise and to the working of

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<sup>66</sup> Holt, p.25.

<sup>67</sup> James H. Olthius, “On Worldviews,” *Christian Scholar’s Review* 14 (1985): 155-156, accessed March 20, 2014, <http://www.freewebs.com/jamesolthuis/OnWorldviews.pdf>

<sup>68</sup> Smith, p. 30.

<sup>69</sup> Ibid., p. 12.

<sup>70</sup> Smith, p. 33-34.

<sup>71</sup> Jackie David Johns, Facebook post, March 20, 2014 (9:30 a.m.), accessed March 20, 2014, <https://www.facebook.com/jackie.d.johns>

<sup>72</sup> Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids, MI: Zondervan, 1993), p. 114.

the miraculous. A Pentecostal service makes room for God to be heard (in tongues, prophecy, and in the word of wisdom) and for God to work (to heal, to transform). Worshipers respond in different ways to the presence of the Holy Spirit of God in their midst. For Pentecostals God's Spirit is free to move among them with signs and wonders.

In addition, Pentecostal spirituality considers a sense of the presence of the Spirit of God in culture and creation. It is marked by a deep sense of the Spirit's immanence.<sup>73</sup> "The sense that all creation—nature and culture—is charged with the presence of the Spirit is implicit in the prayers and practices of Pentecostal spirituality."<sup>74</sup> In the same manner, Pentecostal spirituality is concerned with the presence in the world of other spirits. There is a sense of spiritual oppression caused by the work of supernatural forces. In order to overcome oppression, Pentecostals refer to prayer in the modality of spiritual warfare as stated in Ephesians 6:12: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." Prayer and worship are considered ways to resist evil forces. Although North American Pentecostalism has neutralized this emphasis, spiritual warfare is a primary factor in the phenomenal growth of Christianity in Asia, Africa, and Latin America.<sup>75</sup>

A Pentecostal spirituality affirms the goodness of embodiment and materiality. For example, Pentecostals believe in healing of illness and disease, as a gift of the Holy Spirit. The message of Jesus was a message of liberation from sin, oppression, and poverty (Luke 4: 18-19). Sin and oppression can include illness and disease. Pentecostal spirituality values the whole person since God cares about our bodies.<sup>76</sup> For King, the affirmation of bodies and materiality is

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<sup>73</sup> Smith, p. 40.

<sup>74</sup> Ibid, p. 41.

<sup>75</sup> Smith, p. 41.

<sup>76</sup> Ibid., p. 43.

a deconstruction of fundamentalist dualism.<sup>77</sup> There is a sense that a Pentecostal worldview values the whole person and it is concordance with God's affirmation of the goodness of material creation (Gen. 1:27).<sup>78</sup> Pentecostals are not just passive recipients but engage actively in worship.

Pentecostal spirituality is rooted in affective and narrative practice.<sup>79</sup> Pentecostals emphasize "experience" in contrast to a rationalistic evangelical theology which cultivates an intellectual relation to God. Knowledge for Pentecostals is rooted in the heart. The affective is encountered in the narrative. Cheryl Johns proposes that the emphasis on the oral-narrative allows Pentecostalism to engage in a personal and social critique and at the same time allows the participation of everyone.<sup>80</sup> Pentecostals share testimonies from their personal encounters with the Spirit of God. The story serves as a hermeneutical approach and it is a way to inform and explain the Pentecostal life.

## PENTECOSTAL SCHOLARSHIP

In relation to scholarship, Pentecostals were criticized for not producing academic literature. Most early Pentecostal theologians did not have the benefits of formal academic theological training and were labeled as being anti-intellectual and opposed to learning.<sup>81</sup> Pentecostals criticized academic education because it could lead people away from the Bible. Yet Pentecostals established Bible training institutes in their denominations. In 1956 Church of God

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<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

<sup>79</sup> Ibid.

<sup>80</sup> Cheryl Bridges Johns, *Pentecostal Formation: Pedagogy Among the Oppressed* (Sheffield, UK: Sheffield Academic Press, 1993), pp. 9, 19, 58.

<sup>81</sup> Christopher A. Stephenson, *Types of Pentecostal Theology: Method, System, Spirit* (New York: Oxford University Press, 2013), accessed April 25, 2014. <http://www.questia.com/read/121501082>.

historian, Charles W. Conn, stated, “we have prayed, preached, fasted, and urged much, but have written little.”<sup>82</sup> Arlene Sánchez-Walsh stated that early Pentecostalism was considered “anti-intellectual, antirational, ahistorical, and non-liturgical.”<sup>83</sup> It was even considered a religious subculture and morally dangerous due the uninhibited responses during prayer and spiritual manifestations. Men and women fell to the floor in close proximity to one another, under the power of the Spirit, referred to as “slain in the Spirit.”<sup>84</sup> The alleged carnality of Pentecostalism was considered heretical. For example, a delegation of California evangelical ministers aimed to ban Aimee Semple McPherson from preaching in Britain arguing she could cause an outbreak of mental illness.<sup>85</sup>

Early Pentecostals depended on what the Holy Spirit did and were not concerned about producing systematic theology or studying biblical criticism. There was a sense that the Holy Spirit would lead to revelation and no books were needed besides the Bible. However there has been an emergence of Pentecostal scholarship since the 1970s.<sup>86</sup> The number of Pentecostal scholars has increased as well as the number of Pentecostal studies in the theological academy. There are a number of journals including *Pneuma*, academic societies, such as the *Society for Pentecostal Studies*, and institutions of higher education established among Pentecostals.<sup>87</sup>

### GUIDED BY THE HOLY SPIRIT

The Spirit baptism was central to the Pentecostal message and so was the emphasis on

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<sup>82</sup> Charles Conn, *Pillars of Pentecost*, (Cleveland, TN: Church of God Publishing House, 1956), p.34.

<sup>83</sup> Arlene M. Sánchez Walsh, *Latino Pentecostal Identity: Evangelical Faith, Self, and Society* (New York: Columbia University Press, 2003), p. 5.

<sup>84</sup> Ibid.

<sup>85</sup> Ibid.

<sup>86</sup> Wolfgang Vondey and Martin William Mittelstadt. *The Theology of Amos Yong and the New Face of Pentecostal Scholarship* (Leiden, Netherlands : Brill)p.5

<sup>87</sup> Ibid.

evangelism and missions. The belief on the imminent return of Christ moved the early Pentecostals to carry the Gospel to the ends of the earth. The missionary and evangelistic vision were essential in sending forth missionaries all around the globe.<sup>88</sup> According to Vinson Synan, as far as theology was concerned, Pentecostals did not necessarily form a unified doctrine. They had different emphases in their beliefs and theology ranging from Wesleyan-holiness, to Reformed, and Unitarian.<sup>89</sup>

Smith notes that the Pentecostal worldview is committed to ministries of empowerment and social justice with a preferential option for the marginalized.<sup>90</sup> Smith calls for Pentecostals to engage in a critical reflection on who they are and to a deconstruction to what they have become in order to regain an eschatological and prophetic vision. For Smith, Pentecostals cannot forget the poor and the weak of the world (I Cor. 1:27).<sup>91</sup>

George O. Wood, the General Superintendent of the General Council of the Assemblies of God (AG) states that the baptism of the Spirit is for the empowerment of believers for life and service. For Wood, the enduring evidence of the Spirit baptism results in believers engaged in evangelism and outreach as in Acts 1:8. If believers do not demonstrate fruitfulness, they contradict the mission of the Holy Spirit.<sup>92</sup>

It is common in Pentecostal communities to allow the Spirit to guide believers in the understanding of the word. Kenneth Archer affirms that, “Pentecostals require a hermeneutical strategy that involves an interdependent tridactic dialogue between Scripture, the Spirit and

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<sup>88</sup> Ibid, p. 10.

<sup>89</sup> Vinson Synan. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 1997), p.7.

<sup>90</sup> James Smith, p. 45.

<sup>91</sup> Ibid., 46.

<sup>92</sup> George Wood. “What George O. Wood Really Thinks About Pentecostals Speaking in Tongues. *Charisma Magazine*, Accessed April 25, 2014, <http://www.charismamag.com/spirit/church-ministry/20268-what-george-o-wood-really-thinks-about-pentecostals-speaking-in-tongues>

community resulting in a creative negotiated meaning.<sup>93</sup> The role of the Holy Spirit is to lead and guide the community in understanding the present meaningfulness of Scripture. Pentecostals engage in a hermeneutical strategy that differs from both the Liberal and the Fundamentalists methodologies.<sup>94</sup>

#### PENTECOSTALS AND PARTICIPATION IN THE PUBLIC SPHERE

Amos Yong notes that Pentecostals in Latin America are increasingly participating in neighborhood organizations in order to improve the living conditions of their communities. Guatemala had two Pentecostal presidents, Efraín Ríos Montt (1982-1983) and Jorge Serrano (1991-1993), and although both were removed from office, their participation in politics anticipated that more Pentecostal would participate in the public sphere. Many Pentecostals will undoubtedly run for public office and many will be elected to government positions.<sup>95</sup> Pentecostals are voting and this signals an emerging sociopolitical consciousness. For example, in Guatemala more Pentecostal churches are becoming involved in relief work. In Brazil many Pentecostals were involved in the Workers Party (1979-1982) and even provided leadership.<sup>96</sup>

For Yong, Pentecostalism in Latin America is not yet a politicized faith. Generally Pentecostals are focused on eschatological salvation or the prosperity gospel of God blessing the individual. Pentecostals are motivated by a fervent moralism, a conviction that God punishes the unjust, and they are aware of the images of the Old Testament of people struggling against injustice.<sup>97</sup> On the other hand, Bernardo Campos considers that Pentecostals can choose to

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<sup>93</sup> Kenneth Archer, *A Pentecostal Hermeneutics for the Twenty-First Century: Spirit, Scripture and Community*. (London: T & T Clark International, 2004), p.191.

<sup>94</sup> Ibid., pp. 2-3.

<sup>95</sup> Amos Yong, *The Spirit Poured Upon All Flesh: Pentecostalism and the Possibility of Global Theology*. (Grand Rapids, MI: Baker Academic), p.37.

<sup>96</sup> Ibid., p. 37.

<sup>97</sup> Rowan Ireland, *Kingdoms Come: Religion in Brasil*. (Pittsburgh, PA: University of Pittsburgh Press, 1991), p. 107

become active players in civil society or politics.<sup>98</sup> He regards that Pentecostalism will contribute significantly to decision-making in the region's social system.<sup>99</sup>

### PENTECOSTALS AND PRAYER

The one common element for early Pentecostals was their emphasis on prayer since they believed that being in constant communion with God meant prayer and intercession for daily living. For example, the Latin American Bible Institutes founded in 1926 (California and Texas) included in their moral codes or "Discipline: "Every student must maintain communion with God..."<sup>100</sup> Prayer is essential in order to maintain a Pentecostal worldview. Miller and Yamamori wrote:

...there is something personal and primitive about the prayers of Pentecostals. They tend to flow from the heart, expressing spontaneous feelings of praise as well as the deepest anguish of the heart. Sometimes these prayers are focused on an individual's needs, other times on those of loved ones, the congregation, the community, or the world. And, not infrequently, prayer is a potpourri of needs and thanksgiving, personal and public.<sup>101</sup>

For Pentecostals, prayer becomes a collective experience, and the needs of others are raised in prayer before the entire community. Prayer has an empowering quality since shared burdens are no longer individual struggles. The results are left to God. The believer is liberated to continue with the daily tasks of life.

Haavik concluded prayer may be a point of contact between Pentecostals and millennials or people with a postmodern worldview.<sup>102</sup> To the postmodern mind, the structured church service may represent a rigid and authoritarian institution. If the church tries to make everyone fit

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<sup>98</sup> Bernardo Campos, "In the Power of the Spirit: Pentecostalism, Theology and Social Ethics," in *The Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America*, eds. Benjamin F. Gutierrez and Dennis A. Smith (Arkansas City, KS: 1996), p. 49

<sup>99</sup> Ibid.

<sup>100</sup> Arlene Sanchez Walsh, p. 59.

<sup>101</sup> Miller and Yamamori, 2007, p. 145

<sup>102</sup> Charles Elias Haavik, "Joyful in My House: Introducing Postmoderns to the Life of Prayer," (D. Min diss., Assemblies of God Theological Seminary, 2006), pp. 8-9.

into a mold and to teach doctrinal precepts, the more will the church be rejected by a postmodern mindset. Millennials are seeking a deeper sense of intimacy with God. The version of an aloof God, or of Jesus in a vacuum does not attract the millennial generation (born between 1984 and 2002).<sup>103</sup> They are seeking out to a more authentic faith that is integrated into all areas of life and not compartmentalized. Hispanic churches also face the challenge of helping children and youth so they will remain in church during their adult years. In the USA almost 60% of millennials from a Christian background have dropped out of going to church and about 50% have been frustrated by their faith.<sup>104</sup>

It is significant that early Pentecostals rejected the rational modernity of the Enlightenment. Pentecostals exhibited a distrust of reason, secular rationalism, and ideologies that disregarded Scripture.<sup>105</sup> Pentecostals sought religious experience and were not interested in dogma: they spoke in tongues in the same way the Apostles had done on the feast of Pentecost. Pentecostals reached out to a transcendent God beyond the scope of words.

Harvey Cox states that the religious experience of Pentecostals filled a vacuum left by modernity's quest for reason.<sup>106</sup> While fundamentalists sought a rational or scientific control over faith, Pentecostals stressed inclusiveness, love, and compassion. Mainline denominations

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<sup>103</sup> "Three Spiritual Journeys of Millennials," *Barna Group*, May 9, 2013, accessed May 12, 2014, <https://www.barna.org/barna-update/millennials/612-three-spiritual-journeys-of-millennials.html#prodigals>

<sup>104</sup> "Five Reasons Millennials Stay Connected to Church," *Barna Group*. September 17, 2013. Accessed May 12, 2014. [/www.barna.org/barna-update/millennials/635-5-reasons-millennials-stay-connected-to-church#.U3EimuZdWCI](https://www.barna.org/barna-update/millennials/635-5-reasons-millennials-stay-connected-to-church#.U3EimuZdWCI)

<sup>105</sup> Pedro Moreno, "Rapture and Renewal in Latin America," *Leadership University* 74, pp. 31-34, accessed January 8, 2014, <http://www.leaderu.com/ftissues/ft9706/articles/moreno.html>

<sup>106</sup> Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Cambridge, MA: De Capo Press, 1995).

despised Pentecostals and their beliefs in miracles and gifts of the Spirit.<sup>107</sup>

According to Miller and Yamamori, Pentecostals believe in healing and in deliverance or casting out demons as Jesus did.<sup>108</sup> In addition, they note that for a Western mindset or for people who operate on assumptions of empirical evidence, the tendency is to dismiss the reality of demons. Generally, Pentecostals believe they are in a spiritual battle and acknowledge that there are battles to be fought on different fronts, for different reasons, and with varying degrees of intensity. For Pentecostals spiritual battles are real, even though they cannot physically see the attacker. Besides spiritual battles, believers understand they face a worldly battle, and a battle within themselves.

Miller and Yamamori argue that Pentecostalism is ironically postmodern or post-Enlightenment.<sup>109</sup> Pentecostals are experience oriented and suspicious of theological dogmas that substitute for direct encounters with the holy. Pentecostalism encourages people “to merge mind and body into a unified expression that honors emotional and physical expressions as integral elements of worship.”<sup>110</sup> Pentecostalism appeals to many people because it fills the void of the ecstasy deficit that characterizes contemporary life. Miller and Yamamori classify Pentecostalism as a renewal movement characterized by seeking a direct experience with the holy, breaking away from hierarchical authority, encouraging lay participation, and preference for experience over theological dogma.<sup>111</sup>

Pentecostals follow the Spirit’s leading in their church services. Instead of a structured liturgical service a typical Latin American Pentecostal service includes singing, shouting,

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<sup>107</sup> Karen Armstrong, *The Battle for God* (New York: Random House Publishing Book, 2000), p.180-182.

<sup>108</sup> Donald Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Los Angeles: University of California Press 2007), p. 154.

<sup>109</sup> *Ibid.*, p. 154.

<sup>110</sup> *Ibid.*, p.142.

<sup>111</sup> *Ibid.*, p.128.

clapping, and dancing. “As the service begins, the congregants become deeply immersed, their eyes closed, some crying, others singing at the top of their voice or ‘speaking in tongues,’ and still others lifting faces and hands toward heaven.”<sup>112</sup> Shouts of praise and clapping abound as the pastor preaches or as responses to testimonies and answered prayers. There is no clear beginning of the service, and usually no clear end.

For Haavik, Pentecostalism’s focus on experience and authentic encounter with God is attractive to postmodernists.<sup>113</sup> The emphasis on the mystery of God that transcends human knowledge appeals to a generation weary of attempts to reduce spirituality to propositional truth. Many newcomers to a Pentecostal service appreciate the environment of openness to spiritual things, direct experience, and communally discovered truth.

Generally, among Hispanics there is a much more open attitude toward public expression of emotions in comparison to the white, middle-class American culture. For newly arrived immigrants the church becomes one of the few places where are free to laugh and cry and shout and sing. These emotional expressions become evident at many points during a Pentecostal service. Tears often accompany the spontaneous prayers of congregants. People share their testimonies of being saved by God from drugs, alcohol, or depression.

In a Pentecostal church, immigrants undergoing culture shock and racism can freely express their emotions loudly and physically without anybody looking down on them. These Latino churches have a welcoming environment and many times the pastors are from the same neighborhoods and socioeconomic backgrounds as the congregants, making them easier to

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<sup>112</sup> Moreno, pp. 31-31

<sup>113</sup> Charles Elias Haavik, “Joyful in My House: Introducing Postmoderns to the Life of Prayer” (D Min diss., Assemblies of God Theological Seminary, 2006).

approach and relate to.<sup>114</sup> In conclusion, Pentecostalism is less prone to the dry intellectual faith (theological formulas and creeds) than evangelical or mainline protestant churches. Services are more fluid as the participants anticipate listening to God's voice and to be "led by the Spirit."

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<sup>114</sup> Bruce Wallace. "The Latino Pentecostals," *Drew Magazine*. January 2013, accessed May 12, 2014. <http://www.drewmagazine.com/2008/09/the-latino-pentecostals/>

## CHAPTER 3

### PLAN OF IMPLEMENTATION

#### **Goals and Strategies**

**Goal 1:** To raise awareness about the importance of prayer among the congregational leadership and church members in order to keep the presence of God alive and to avoid the consequences of prayerlessness. (Based on Research Question 1, p. 51: How can the book of Luke-Acts inform us about prayer in the church? How does the life of Jesus inform Christian disciples about the significance of prayer?)

**Strategy 1:** Theological and Educational Preparation Through Sermons. Conduct a series of four sermons to identify the importance of prayer and to engage church members to advance and develop a consistent prayer life (January 4, February 8, March 7, April 4, 2015). Pastor Gladys Ashmore.

**Strategy 2:** Hold a Prayer Vigil on January 3, 2015 presenting specific Prayer Requests for the nation, church, and families. Pastor Ashmore and Zoila Erazo.

**Strategy 4:** Assign the practice of a daily devotionals to participants, using the book *Acerquemonos al Nuevo Testamento*<sup>115</sup> [Let's Approach the New Testament] (January to December 2015). Follow up the participant's progress every month. Mireya Alvarez and Zoila Erazo (Prayer Coordinator for Vino Nuevo).

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<sup>115</sup> Maria Sanchez, *Acerquemonos al Nuevo Testamento*, Tegucigalpa, Honduras: CCI Publicaciones, 2013.

**Evaluation of Goal 1:** Administer a pre-test in the Introductory Prayer Workshop (February 7) in order to determine the participants' degree of involvement in prayer and their responses to their knowledge about prayer. A least 80% of the participants will demonstrate an interest to improve their prayer life. A post-test will be administered to measure the participants' change in their prayer time (July 2015). At least 90% of the participants will indicate a greater participation in their personal prayer time and in their beliefs in the benefits of prayer (July 11, 2015).

**Goal 2:** Assign and train at least two church leaders in order to plan and coordinate prayer sessions in their congregation (November, 2015). Leaders will be committed to carry out strategic prayer sessions throughout the year (January to December 2015). (Based on Research Question 2, p. 51: How are Hispanic immigrants making significant contributions to the spiritual life of the American nation?)

**Strategy 1:** Practice individual and congregational prayer strategies during each of the prayer workshops (February to July 2015). Collect written feedback on the conference from the participants: "What did I learn about prayer today?"

**Strategy 2:** Gain an understanding of the Biblical basis of prayer. Pastor Bill Holcomb will speak on Prayer (March 21, 2015). Collect written feedback on the conference from participants: "What did I learn about prayer today?"

**Strategy 3:** Promote an emphasis on Intercessory Prayer and dependence on the Holy Spirit. Rev. Use the Power Point Presentation on the Armor of God (April 18, 2015). Collect written feedback on the conference from participants: "What did I learn about prayer today?"

**Evaluation of Goal 2:** At least 80% of the participants will engage in a continuous prayer ministry in their church.

**Goal 3:** To involve the church leaders in in the design and coordination of ministry outreaches among the needy in the local community, for example, nursing homes, prisons, hospitals, the homeless. (Based on Research Question 3, p.51: How is Pentecostal spirituality manifested toward others? How does prayer influence concern for the poor, ill, incarcerated, addicted, and persecuted?

**Strategy 1:** Invite Frank Allan, Director of Hope Charitable Services, to present a biblical basis for ministry to the poor (February 7, 2015). Plan a ministry outreach with Pastor Gladys Ashmore and the leaders of *Vino Nuevo* Church (June 2015).

**Strategy 2:** Coordinate prayer walks in in the Hampton Roads area, for example, in the church neighborhood, local neighborhoods, or in the beach boardwalk. Prayer coordinator: Zoila Erazo.

**Strategy 3:** Practice praying for the needy, neighborhoods and the city using Scripture-based prayer (February 7).

**Evaluation of Goal 3:** The church will carry out at least one ministry outreach by June 2015. Prayer times will be established on a weekly basis during the year 2015 and 2016.

## CHAPTER 4

### RESEARCH QUESTIONS

#### **Biblical: Research Question 1:**

How can the book of Luke-Acts inform us about prayer in the church? How does the life of Jesus inform Christian disciples about the significance of prayer? Two Prayer Workshops:

1. *What Happens When the Church Prays* based on the book of Acts,
2. *Prayer in the Life of Jesus*

#### **Historical: Research Question 2:**

How are Hispanic immigrants making significant contributions to the spiritual life of the American nation? Two Prayer Workshops:

1. *Prayer Walking*
2. *Reaching out to the Needy in our Community*

#### **Spiritual Life and Practice: Research Question 3:**

How is Pentecostal spirituality manifested in the Southern Hemisphere, specifically in Latin America? How does prayer influence the holistic mission of the church? Two Prayer Workshops:

1. *The Role of the Holy Spirit in the Life of the Believer*
2. *The Armor of God* (based on Ephesians 6)

## CHAPTER 5

### EVALUATION PROCESS

#### Introduction

Evaluation is a necessary component of education. Program evaluation is defined as a process to verify whether the design and delivery of a program were effective and the projected outcomes were achieved.<sup>116</sup> Evaluation becomes a continuous process and it can occur while the project is in process (formative) and when the results or outcomes are completed (summative). By evaluating the current ministerial project on prayer, future planning can be revised or improved. The heart of program evaluation is to judge the value of educational training programs.<sup>117</sup> It is important to have program outcomes that are quantifiable in order to collect and analyze data. Evaluation strategies are interwoven into the project or program and the integration of evaluation can be envisioned as a layered process. Methods of evaluation include tests, questionnaires, interviews, observations, field notes, and focus groups.

Churches employ educational programs based on the Great Commission: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and *teaching* them to obey everything I have commanded you,” (Matthew 28:19-20, NIV). Throughout history, the Church has been a learning community and the initiator of religious instruction and educational institutions. Melick and Melick stated the role of Christian educators is to be facilitators in order for disciples to be responsible for their personal growth as they gain Christian maturity. Educators enhance the process of self-directed learning by

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<sup>116</sup> Rosemary S. Caffarella, *Planning Programs for Adult Learners* (San Francisco, CA: Jossey-Bass, 2002), p.225.

<sup>117</sup> Ibid, p. 227.

involving adult learners in the planning process, providing adequate resources, ensuring an appropriate learning environment, and emphasizing personal responsibility. By enhancing self-directed learning in Christian education, the instructor will move from an authority to a facilitator guiding the Christian to become a self-directed disciple. "The task of the Christian educator is to view self-directed learning as ... a tool for teaching. Christian educators should emphasize personal responsibility for self-directed learning... for a lifelong-experience."<sup>118</sup>

In Christian discipleship, learners move away from dependency on a teacher to become more self-directed as they mature. Each Christian disciple is transformed by the Spirit of God to bear Christ-likeness. Self-directed Christian disciples seem to become more involved in building God's kingdom.<sup>119</sup> Church leaders need to be involved in continuing education and set learning goals that align with ministry objectives.

Ministers also face the challenge of adapting their practice to a shifting society. Ministry requires constant revision and renewal in order to remain relevant. What works today, may not work five years from now. Leaders must learn to grow and change if they want to see their disciples gain spiritual maturity. Ministry is a demanding profession and can lead to burnout, role confusion, and isolation. Church leaders are called upon to be innovative and resourceful amidst the current technological, cultural, and social shifts.<sup>120</sup>

In order to strengthen the emphasis on prayer at *Vino Nuevo* church, the execution of this

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<sup>118</sup> R. Melick and S Melick. *Teaching that Transforms: Facilitating Change Through Adult Bible Teaching*. (Nashville, TN: B & H Publishing Group, 2010), p.125.

<sup>119</sup> F. Payette, F. "The role of the Holy Spirit in Transformational Learning," *Church of the Nazarene*, accessed November 10, 2014  
[http://didache.nazarene.org/index.php?option=com\\_docman&task=doc\\_view&gid=678&Itemid=](http://didache.nazarene.org/index.php?option=com_docman&task=doc_view&gid=678&Itemid=)

<sup>120</sup> Larkin, William, "The Christian Worker and Lifelong Learning," *Columbia Biblical Seminary*, 2004, accessed Nov 10, 2014.  
<http://www.ciu.edu/faculty-publications/article/christian-worker-and-lifelong-learning>

ministerial project must demonstrate a commitment to excellence. This project aims to use solid biblical resources on prayer in order to promote a deeper dimension of prayer among the participants. Life in today's society is one of constant change and a strong foundation on the importance of prayer will encourage the lives of Hispanic immigrants and the *Vino Nuevo* church. The main goal of education in today's world is to provide individuals with multifaceted training, and mainly with knowledge and skills for adapting to change and for lifelong learning.<sup>121</sup>

### **Participants**

This study will involve Hispanic church members who attend *Vino Nuevo* Church. The participants are adult learners and do not have formal theological training. They are first generation Hispanics and work in jobs such as construction and factories.

### **Instruments for the Study**

Qualitative data will be collected through interviews and questionnaires. One diagnostic tool will be used in order for church leaders to evaluate the vision and ministries of the church. This questionnaire was created by the Multiplication Network and called *Take Your Church's Pulse*.<sup>122</sup> This questionnaire will be carried out in a retreat on January 9, 2015. (See Appendix D).

The questionnaire will allow the pastor and the church leaders to:

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<sup>121</sup> Sang Chan, "Applications of Andragogy in Multi-disciplined Teaching and Learning," *Journal of Adult Education*, 39 (2010): 25-35.

<sup>122</sup> "Take Your Church's Pulse," *Multiplication Network*, accessed November 10, 2014, [http://www.multiplicationnetwork.org/files/English\\_Materials/WebSamples/TYCP\\_WebSample.pdf](http://www.multiplicationnetwork.org/files/English_Materials/WebSamples/TYCP_WebSample.pdf)

1. Understand their church's history.
2. Celebrate the strength of the congregation's history and God's faithfulness to the church.
3. Realize how they can improve the spiritual life of the church. (Healthy Congregations!)
4. Pray for what God has done and will do in their congregation.
5. Elaborate a vision and mission for *Vino Nuevo* church.

Quantitative data will be collected through a pretest administered to participants in order to gain an indication of the time invested in prayers and of their knowledge and attitudes about prayer. The pretest will be administered on February 7, 2015. A posttest will be administered in order to compare results among the participants. The posttest will be administered on July 11, 2015.

Participants will also evaluate each of the workshops or teaching sessions by using a questionnaire. Formative or periodical evaluations in relation to the execution of the goals will be observed and monitored by one member of the Site Team, Marian Maye. The Site team will also receive monthly reports of the progress of the project. A final evaluation will be performed by the members of the Site Team, and also by the church leaders.

## CHAPTER 6

### MINISTERIAL COMPETENCIES

#### **The Process**

Rev. Mireya Alvarez presented the outline of her Prayer Project to the Site Team on September 23, 2014 at the Azalea Garden Church. The members received a copy of the Ministerial Competencies guidelines on November 10, 2014. On November 21, the Site team members met to discuss each of the rubrics and how they were applicable to the ministry of Rev. Alvarez. The members of the Site Team are:

Rev. Gladys Ashmore, Pastor *Vino Nuevo Church*, Virginia Beach, VA

Rev. William Holcomb, Youth Pastor, *Azalea Garden Church*

Rev. Frank Allen, Director *Hope Charitable Services*

Rev. Domingo Mora, *Iglesia Puerta al Cielo*, Farmingdale, NY

Mrs. Marian Maye, *Azalea Garden Church*

Mrs. Mae García, *Sanctuary of Hope Church*

It was agreed that Ms. Mae García would record the minutes and elaborate the summary of the assessment of Rev. Alvarez' ministerial competencies.

The members received a copy of the Ministerial Competencies guidelines on November 10, 2014. On November 21, 2014, the Site team members met to discuss each of the rubrics and how they were applicable to the ministry of Rev. Alvarez.

#### **The Congregational Competency Assessment Instrument:**

1. **Theologian:** Rev. Alvarez is committed to a Christian worldview and has strong understanding of the doctrines of the church. She is concerned about the dynamics of

church renewal as guided by the Holy Spirit in the local church. She has represented the church in highly visible leadership roles on an international level. She is an educator who continually seeks to expand her academic preparation. *Rev. Alvarez would like to take more time to intentionally study theological literature to expand her knowledge on prayer, in relation to signs and wonders in Pentecostal circles.*

2. **Preacher:** Rev. Alvarez is a gifted preacher and conference speaker and participates in different events. She invests time in the research and in the preparation of biblically based sermons. She is concerned about the practical applications of the Word of God in the lives of Christian disciples. Her sermons are inspirational and motivate the congregation to grow spiritually. *Rev. Alvarez would like to promote greater depth in knowledge of the word and prayer within Christian communities through her sermons or conferences.*
3. **Prophetic Agent or Agent of Change:** Rev. Alvarez keeps well informed of world events. She can address situation of conflict with wisdom. She encourages those undergoing spiritual oppression to cultivate an abundant life. She is very sensitive to the spirit and season of the current times. She raises awareness about the educational needs of Hispanics and encourages them to make positive contributions to the American nation. *Rev Alvarez would like to see Christians reach out to those undergoing poverty, hunger, and illness outside the church walls.*
4. **Leader:** Due to her exposure within cross-cultural settings, Rev. Alvarez has developed a caring or servant-leadership approach as she interacts with others. She is well respected across multiple cultures, generations, and socioeconomic groups. She is willing to listen to others, and to build community. She is committed to the growth of others in ministry.

*The candidate wants to delegate more tasks when planning events or seminars.*

5. **Counselor:** Rev. Alvarez' servant leadership style makes her an accessible person who inspires trust and confidence in others. She handles counseling with wisdom and strives to practice the ministry of reconciliation in situations of conflict. She inspires others to walk closer to God and to lead peaceful lives. *Rev. Alvarez wants to guide others in the biblical foundations of spirituality in order for people to grow in their walk with God.*
6. **Pastor/ Shepherd:** With pastoral experience of more than thirty years, Rev. Alvarez carries out pastoral ministry with kindness and excellence. She nurtures the members in the congregation and encourages their full potential in ministry. She visits the sick and shows concern for those in poverty. Her humble approach has been a characteristic of her ministry to others. *The candidate wants to continue promoting servant-leadership, prayer, and devotion to God in different Christian events and churches.*
7. **Spiritual Leader:** Rev. Alvarez is an exemplary model of faith. She is steadfast in her emphasis on scripture reading, prayer, and fasting. She is also faithful to the Pentecostal distinctives: holiness, empowerment from the Holy Spirit, gifts of the Spirit, and fruit of the Spirit. Her leadership among women has been characterized by team building and by unity in the Spirit. She encourages people to worship God with freedom. *The candidate wants to see individuals and churches gain Christian maturity and engage in ministry settings that promote excellence.*
8. **Ecumenist Or Inter-Denominational:** Due to her intercultural and missionary experiences Rev. Alvarez has knowledge and appreciation of other faith traditions. While in the Philippines she cultivated friendship with Muslims and led them to Christ. In Latin America, she established dialogue with Catholic people and led them to read Scriptures.

She has participated in conferences and events with people of Pentecostal and Charismatic traditions. Rev. Alvarez operates with a kingdom mentality. *The candidate wants to promote conferences for Hispanic women of different faith traditions (Catholic, Evangelical, and Pentecostal) in the Hampton Roads area.*

- 9. Evangelist:** Rev. Alvarez has proclaimed the Gospel message in environments of opposition, for example, secular universities, nations restricted to the gospel (China). She has promoted evangelistic efforts outside the church walls: in school settings, women's conferences, and open-air meetings. *The candidate wants to employ media and the arts to promote to proclaim the Gospel outside and inside the church.*

- 10. Religious Educator:** Rev. Alvarez develops highly creative lessons in the classroom setting and employs a diversity of teaching methods. She has an understanding of the cycle of human growth and development. She is aware of the needs of learners. She has coordinated teacher-training seminars and leadership seminars for women. *The candidate wants to see congregations mature towards unity, forgiveness, healing, and reconciliation.*

- 11. Administrator:** Rev. Alvarez clearly establishes concrete and achievable goals. She has the ability to identify resources in the congregation, organization, or community. She also handles details with precision and accuracy. *The candidate wants to involve more people in the process of executing church and community projects.*

- 12. Professional Skills:** Rev. Alvarez is highly dependable to get tasks done. She is open and honest and relates to others in a professional manner. She is proficient in written communication. She recognizes that at times she needs to limit her workload and say "no" to events outside her schedule. *The candidate wants to handle situations of conflict*

*due to miscommunication and personality differences in a reconciliatory and prayerful manner.*

### **Competencies Chosen for Development**

1. As THEOLOGIAN: To expand knowledge in biblical and theological reflections that focus on Pentecostalism, spirituality, women in ministry.

#### **Strategies:**

- A. Critique theological journal articles, at least once a month on Pentecostalism, prayer, spirituality, and women in ministry.
- B. Attend Empowered 21 Ministry, November 3-6, 2014, Quito, Ecuador.
- C. Attend the “The Holy Spirit and Christian Formation” Renewal Conference, March 20-21, 2015 at Regent University in Virginia Beach, VA.
- D. Attend the Annual Meeting of the Society for Pentecostal Studies on March 12-14, 2015, in Southeastern University, Lakeland, Florida.
- E. Listen to 3 church sermons and evaluate their theological and biblical content.

#### **Evaluation:**

- A. Write a one-page summary of each journal articles. (Total of five)
- B. Summarize five issues discussed at the Quito Empowered 21 Conference that caught my interest. (One report, 250-300 words)
- C. Summarize five issues discussed at the SPS theological conference that caught my interest. (One report, 250-300 words)
- D. Summarize five issues discussed at the Renewal Conference, “The Holy Spirit and Christian Formation.” (One report, 250/300 words)
- E. Analyze the biblical and theological contents for three sermons. (Three reports, 100-

150 words).

F. Review assessment with site team members.

II. As SPIRITUAL LEADER: To strengthen my spiritual identity as a minister in order to lead others more effectively among the Hispanic and Anglo communities.

Strategies:

A. Plan a weekly time of rest and meditation, eg. walk in the beach, visit retreat center, visit a library or an art museum.

B. Read books and biographies about men and women pray-ers.

C. Keep a prayer journal for 6 months.

D. Interview a professor and or pastor who are engaged in spiritual formation in a Hispanic or Anglo context.

Evaluation:

A. Write a one-page summary of each journal articles. (Total of five)

B. Write a one-page summary on Mother Teresa, Edward M. Bounds, David Yonggi Cho, Kathryn Kuhlman, Thomas Kempis and their impact on the tradition of prayer in the Christian church.

C. Use the *Hay Poder en la Oracion*, as a daily journal.

D. Interview Anne Gimenez, Senior Pastor of Rock Church, Virginia Beach, VA.

E. Review completion of strategies with site team.

III. As AGENT OF CHANGE: To strengthen my spiritual identity and its impact on the Hispanic

communities by raising awareness about the need to pray and the impact of prayer in the church and the nation.

Strategies:

- A. Create a Facebook page, a website, and Twitter account that will raise awareness about prayer and allow the public to send in their prayer requests.
- B. Participate and promote outreach ministries among “the least of these” in a Christ-like attitude.
- C. Promote prayer among Hispanic churches, and attend weekly prayer meeting at *Vino Nuevo*.

Evaluation:

- A. Monitor the weekly visits to the Facebook page by month
- B. Write a one-page summary as a response to ministry outreach.
- C. Record visit to churches in Virginia to promote prayer.
- D. Review the completion of each strategy with site team.

## APPENDICES

### APPENDIX A: TIMELINE

Date	Task/Activity	Tools to Complete Task	Person responsible
January 16, 2014	Interview Pastor Gladys Ashmore, <i>Vino Nuevo Church</i>	Communicate the purpose of the Prayer Project	Mireya Alvarez
July 31, 2014	Send invitation letter to Site Team for September 23, 2014	Letter	Mireya Alvarez
August 12-15	Confirm attendance of site team to meeting	E-mails and phone calls	Mireya Alvarez
September 1, 2014	Meet with Advisor every month	General Orientation and Feedback	Mireya Alvarez
September 23, 2014	Meet with Site Team	<ol style="list-style-type: none"> <li>1. Details of Prayer project.</li> <li>2. Explanation of Ministerial Assessment forms.</li> <li>3. Present Budget for Project</li> </ol>	Mireya Alvarez
September-November, 2014	Prepare handouts: <i>What Happens When the Church Prays</i> <i>Prayer in the Life of Jesus</i>  <i>Prayer Walking</i>  <i>Ministry to the Needy in the Community</i>  <i>The Holy Spirit in the Life of the Believer</i>  <i>The Armor of God</i>	Six Power Point Presentations	Mireya Alvarez

November 10, 2014	Invitation to meet with Site team	Mail Components of Ministerial Assessment	Site team members with Mireya Alvarez
November 21, 2014	Discussion and evaluation of ministerial competencies by Site Team	Recommendations from site team	Mae Garcia, elaborates minutes and report
September to December, 2014	Promote Prayer Workshop	Letters, Flyers, Facebook page, emails.	Mireya Alvarez Zoila Erazo
November 30, 2014	Progress Report to Timekeeper	Report	Mireya Alvarez to Marian Maye
January 3, 2015	A Call to Prayer Event among 15 Hispanic churches in Virginia	Prayer Meeting	Local Pastors or Local Designated Leaders
January 8 2015	Meeting with Pastor and Church Leaders <i>Vino Nuevo</i>	Presentation of schedule for Prayer Workshop  Take Your Church's Pulse Questionnaire	Mireya Alvarez
January 16, 2015	Monthly Report	Report to Site Team	Mireya Alvarez
January 22, 2015	Meet with Advisor	Orientation and Feedback	Mireya Alvarez
January 31, 2015	Spiritual Retreat: Prayer Workshop I  "What Happens When the Church Prays"	Pastor, Leaders, and members of <i>Vino Nuevo</i> Church	Mireya Alvarez

February 18, 2015	Monthly Report	Report to Site Team	Mireya Alvarez
February 20, 2015	Meet with Advisor	General Orientation and Feedback	Mireya Alvarez
February 28, 2015	Prayer Workshop I “The Armor of God”	Participants will: 1. Provide feedback on What I have learned from this workshop? 2. Evaluation of the workshop	Mireya Alvarez
March 5, 2015	Progress Report to Time Keeper	Report	Mireya Alvarez to Marian Maye
March 18, 2015	Meet with Advisor	General Orientation and Feedback	Mireya Alvarez
March 28, 2015	Prayer Workshop III “Prayer in the Life of Jesus”	Participants will: 1. Provide feedback on “What I have learned from this workshop?” 2. Evaluation of the workshop	Pastor William Holcomb
April 8, 2015	Meet with Site Team	Report to Site Team	Mireya Alvarez
April 15, 2015	Meet with Advisor	General Orientation and Feedback	Mireya Alvarez
April 24, 2015	Prayer Workshop IV “Ministry to the Needy”	Participants will: 1. Provide feedback on “What I have learned from this workshop?” 2. Evaluation of the workshop	Frank Allen
May 6, 2015	Meet with Site Team	Report to Site Team	Mireya Alvarez
May 21, 2015	Meet with Advisor	General Orientation and Feedback	Mireya Alvarez

May 30, 2015	Prayer Workshop V “Prayer-Walking”	1. Feedback from participants: “What I have learned from this workshop?”  2. Evaluation of the workshop	Mireya Alvarez
June 10, 2015	Meet with Site Team	Report to Site Team	
June 17, 2015	Meet with Advisor	General Orientation and Feedback	
June 27, 2015	Prayer Workshop VI “The Holy Spirit in the Life of the Believer.”	Participants will: 1. Provide feedback on “What I have learned from this workshop?”  2. Evaluation of the workshop  3. Posttest	Mireya Alvarez
July 2015	Evaluation of the Project	Results of Pretest, Posttest, Evaluations sheets, Responses from Participants	Site Team
August 2015	Meet with Advisor	Feedback	Mireya Alvarez
September 2015	Meet with Advisor	Feedback	Mireya Alvarez
October 2015	Meet with Advisor	Feedback	Mireya Alvarez

## APPENDIX B: BUDGET

1. Mailing Expenses	100.00
2. Training Workshops	
a. Total Offering for 5 speakers	500.00
b. 15 Devotional Books	300.00
b. Handouts	300.00
c. Snacks coffee breaks	100.00
3. Personal Out of State Travel to NYTS	
a. Gas	1000.00
b. Food and Lodging	3000.00
4. Travel Expenses to SPS meeting in Florida	1000.00
7. Miscellaneous Expenses	500.00
Total	7800.00

## APPENDIX C: OBJECTIVES AND LEARNING OUTCOMES FOR WORKSHOPS

### A. Call to Pray: January 3, 2015

This event consists of a day of intercession for spiritual awakening among all the churches in the state of Virginia to lift up families, the local church, and the nation. Includes Time of Praise and Worship and 15 minutes for each of the following prayer topics including the seven cultural mountains:<sup>123</sup> The churches will meet at *Camino de Santidad* Church of God, 4421 Dale Blvd, in Woodbridge, Virginia, 22193 from 9:00 am-2:00 pm.

Intercessory Prayer Requests or Topics:

Government Leaders: Federal, State and Local

Families: Unity, Love, Wisdom, and Salvation

Churches and Christian Ministries

Local Church

Education: Schools, Children, Youth, and Teachers

Economy

Media

Arts and Entertainment

Personal Revival

### B. Workshop I: What Happens when the Church Prays

An overview of the role of prayer and the empowering of the Holy Spirit in the lives of the early

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<sup>123</sup> "Seven Cultural Mountains," Accessed November 10, 2014.  
<http://www.7culturalmountains.org/>

disciples of Christ.

**Learning Objective:**

To understand the purpose and persistence of prayer among the disciples of the early church in the book of Acts.

**Learning Outcome(s):**

After completing this workshop each participant will:

1. Understand how prayer invites the presence of the Holy Spirit in the life of the believer and in the life of the congregation.
2. Allow time for the Baptism of the Spirit, if needed.
3. Pray together in a unison fashion for the needs of the church.
4. Pray for the individual needs of another person using Scripture-based prayers.

**C. Workshop II: Prayer in the Life of Jesus**

A review of what Jesus taught about prayer and examples of his times spent in prayer.

**Learning Objective:**

To appreciate the value of prayer as taught and exemplified by Jesus.

**Learning Outcomes:**

After completing this workshop each participant will:

1. Value prayer as a necessary component in her/his daily life.
2. Discern the meaning of the phrases in the Lord's Prayer.
3. Pray for individual needs and for the church.
4. Use Scripture-based prayers.

**D. Workshop III: Impacting our Community**

An overview of the biblical message of compassion to reach “the least of these” in the community: homeless, poor, ill, imprisoned, oppressed, and persecuted. (Frank Allen)

**Learning Objective:**

To empathize with people who undergo suffering and alienation in society.

**Learning Outcome:**

After completing this workshop each participant will:

1. Take part in a social outreach as established by the church.

**E. Workshop IV: Prayer Walking**

A study of the spiritual practice of prayer-walking to open the way for the spread of the Gospel in our neighborhoods and cities.

**Learning Objective:**

To discern and pray for geographic areas in the neighborhood and in the city.

**Learning Outcomes:**

After completing this workshop each participant will:

1. Form groups of intercessory prayer for their neighborhoods or city.
2. Gather with 2 or 3 church members for intercessory prayer walks at least twice a year.
3. Pray for people or for places in the city under spiritual oppression.

**F. Workshop VI: The Role of the Holy Spirit in the Life of the Believer.**

A review of the person of the Holy Spirit, with special emphasis on the gifts and fruit of the

Spirit.

**Learning Objective:**

Participants will identify the important role the Holy Spirit in the life of prayer.

**Learning Outcomes:**

After completing this workshop each participant will:

1. Understand the gifts of the Holy Spirit in his or her own life.
2. Distinguish at least 10 gifts of the Holy Spirit.
3. Allow time in the local church for the manifestation of the gifts of the Spirit.

**G. Workshop VII: The Armor of God** (based on Ephesians 6)

A presentation of the significance of the armor as it relates to spiritual battles in the Christian life.

**Learning Objective:**

To know the importance of cultivating a life of prayer to be protected against attacks of the Enemy.

**Learning Outcomes:**

After completing the workshop participants will:

1. Pray daily for individual and family protection.
2. Pray daily using Scripture-based prayers.
3. Share the Gospel message at least once a week as the need arises.

**H. New Skills Learned by Participants Through the Workshops:**

1. Pray with Scripture-Based Prayers
2. Consistent Daily Prayer Habits
3. Prayers for Protection According to Ephesians 6 (Armor of God).
4. Prayer-walking for the spread of the Gospel in neighborhoods and the city.
5. Seeking the personal infilling of the Holy Spirit and spiritual manifestations in the church.
6. Participation in social outreaches.

## **APPENDIX D: DIAGNOSTIC TOOL**

TAKE YOUR CHURCH'S PULSE:

[http://www.multiplicationnetwork.org/files/English\\_Materials/WebSamples/TYCP\\_WebSample.pdf](http://www.multiplicationnetwork.org/files/English_Materials/WebSamples/TYCP_WebSample.pdf)

## APPENDIX E: PERSONAL PRAYER PROFILE (ENGLISH)

Name \_\_\_\_\_ Date \_\_\_\_\_

Choose an answer, from 1 to 5, that best applies to your life.

	I Strongly agree			I Strongly disagree	
1. I remember to pray throughout the day.	1	2	3	4	5
2. I schedule a regular prayer time each day.	1	2	3	4	5
3. I pray for others during my prayer times.	1	2	3	4	5
4. I am able to concentrate or keep focused while I pray.	1	2	3	4	5
5. I am baptized in the Holy Spirit and I speak in tongues.	1	2	3	4	5
6. I pray in tongues when I pray at home.	1	2	3	4	5
7. I pray in tongues at church.	1	2	3	4	5
8. I keep a regular prayer journal.	1	2	3	4	5
9. I often use Scripture verses when I pray.	1	2	3	4	5
10. I attend a weekly prayer meeting.	1	2	3	4	5
11. I have received answers to prayers.	1	2	3	4	5
12. I am satisfied with the time I dedicate to prayer.	1	2	3	4	5
13. God has healed me.	1	2	3	4	5
14. God has healed a friend or family member.	1	2	3	4	5
15. Prayer helps me to grow spiritually.	1	2	3	4	5
16. Through prayer I can become more like Jesus.	1	2	3	4	5
17. I pray and praise God during the day.	1	2	3	4	5
18. I have received instruction on how to pray.	1	2	3	4	5
19. I have a good understanding of spiritual gifts.	1	2	3	4	5

20. I believe God speaks to me when I pray.

1      2      3      4      5

Please add comments on how you practice of prayer:

1. How much time (or minutes) do you spend in prayer daily? \_\_\_\_\_

2. Describe the following about how you like to pray:

When: \_\_\_\_\_

Where: \_\_\_\_\_

Do you sit, walk, or kneel? \_\_\_\_\_

3. Do you make notes or keep a Journal? \_\_\_\_\_

\_\_\_\_\_

4. Describe your personal experience of prayer. Is prayer an enjoyable time? Do you easily pray daily or is it hard to schedule prayer in your daily routine?

\_\_\_\_\_

5. Do you believe you know how to pray effectively? Do you feel you know how to pray for others? Do people ask you often to pray for their needs?

\_\_\_\_\_

\_\_\_\_\_

6. Briefly describe a significant experience in prayer in your personal life:

\_\_\_\_\_

7. Do you feel you have had adequate teaching about how to pray?

\_\_\_\_\_

8. What are your greatest areas of need of growth in your prayer life?

\_\_\_\_\_

\_\_\_\_\_

## APPENDIX F: PERFIL PERSONAL DE ORACIÓN (SPANISH)

Nombre \_\_\_\_\_ Fecha \_\_\_\_\_

Escoja una respuesta, del 1 al 5, según se aplique mejor a su vida.

	De acuerdo			En desacuerdo	
	1	2	3	4	5
1. Me acuerdo de orar durante el transcurso del día.	1	2	3	4	5
2. Planifico un tiempo para orar a diario.	1	2	3	4	5
3. Oro por otras personas durante mi tiempo de oración.	1	2	3	4	5
4. Mi mente se enfoca o concentra bien cuando oro.	1	2	3	4	5
5. Soy bautizado con el Espíritu Santo y hablo en lenguas.	1	2	3	4	5
6. Oro en lenguas al orar en mi casa.	1	2	3	4	5
7. Oro en lenguas en la iglesia.	1	2	3	4	5
8. Mantengo una libreta de apuntes o un diario de oración.	1	2	3	4	5
9. A menudo uso versos de la Biblia cuando oro.	1	2	3	4	5
10. Asisto a una reunión semanal de oración.	1	2	3	4	5
11. He recibido contestaciones a mis oraciones.	1	2	3	4	5
12. Me siento satisfecho(a) con el tiempo que doy a la oración.	1	2	3	4	5
13. Dios me ha sanado.	1	2	3	4	5
14. Dios ha sanado un amigo(a) o a un familiar.	1	2	3	4	5
15. La oración ayuda a crecer espiritualmente.	1	2	3	4	5
16. A través de la oración puedo ser más como Jesús.	1	2	3	4	5
17. Yo alabo y oro a Dios durante el transcurso del día.	1	2	3	4	5
18. He recibido enseñanzas acerca de cómo orar.	1	2	3	4	5

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 19. Tengo un buen conocimiento de los dones espirituales. | 1 | 2 | 3 | 4 | 5 |
| 20. Yo creo que Dios me habla cuando oro..                | 1 | 2 | 3 | 4 | 5 |

Por Favor Provea Comentarios Adicionales Acerca de Cómo Orar.

1. Cuanto tiempo o minutos dedica a la oración diariamente? \_\_\_\_\_

2. Describa lo siguiente acerca de cómo prefiere orar:

Cuándo: \_\_\_\_\_

Dónde: \_\_\_\_\_

Le gusta orar sentado, de rodillas, o de pie? \_\_\_\_\_

3. Usted toma notas o mantiene un diario de oración? \_\_\_\_\_

\_\_\_\_\_

4. Describa acerca de su experiencia personal de la oración. Es la oración un tiempo agradable para usted? Le es fácil orar o le es difícil integrar la oración a su rutina diaria?

\_\_\_\_\_

5. Considera que usted sabe orar efectivamente? Siente que usted sabe orar por las necesidades de otras personas? Hay personas que le piden que ore usted por las necesidades de ellos (ellas)?

\_\_\_\_\_

6. Describa brevemente una experiencia personal significativa sobre la oración:

\_\_\_\_\_

\_\_\_\_\_

7. Considera que ha usted ha recibido enseñanzas adecuadas acerca de cómo orar ?

\_\_\_\_\_

8.Cuál es (o son) las áreas que más necesita crecer en su vida de oración?

\_\_\_\_\_

## APPENDIX G: WORKSHOP EVALUATION (ENGLISH)

Please provide your feedback, on a scale from 1 to 5, so we can meet your needs and serve you better.

Workshop title: \_\_\_\_\_

Date: \_\_\_\_\_ Instructor: \_\_\_\_\_

**1 = Strongly Agree; 2.= Agree; 3=Undecided; 4= Disagree; 5 = Strongly Disagree.**

	Strongly agree				Strongly disagree
21. The content was satisfactory.	1	2	3	4	5
22. The workshop was applicable to my prayer life.	1	2	3	4	5
23. I will recommend this workshop to others.	1	2	3	4	5
24. The teaching was planned within the allotted time	1	2	3	4	5
25. The instructor communicated well with the participants.	1	2	3	4	5
26. The material was presented in an organized manner	1	2	3	4	5
27. The instructor was knowledgeable on the topic	1	2	3	4	5
28. Other church members should take this workshop.	1	2	3	4	5
29. I learned new concepts through the workshop.	1	2	3	4	5

30. I would like more teachings on this topic. 1 2 3 4 5

31. Please rate the following:

	Excellent	Very Good	Good	Fair	Poor
a. Visuals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Acoustics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Meeting space	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Handouts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. The program overall	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. What did you most appreciate/enjoy/think was best about this workshop?

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12. Do you have any suggestions for improvement?

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Thank you.

**Please return this form to the instructor or coordinator at the end of the workshop.**

**APPENDIX H: WORKSHOP EVALUATION FORM (SPANISH)**  
**FORMA DE EVALUACIÓN DEL TALLER**

Por favor provea sus respuestas, en una escala de 1 al 5, para poder atenderle mejor y servir sus necesidades.

Nombre del Taller: \_\_\_\_\_

Fecha: \_\_\_\_\_ Instructor: \_\_\_\_\_

**1 = Totalmente de Acuerdo;      2 = De Acuerdo;      3= Indeciso/ No estoy seguro;**  
**4= En Desacuerdo;              5 = Totalmente en Desacuerdo.**

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1. Estoy satisfecha (o) con el contenido de la enseñanza.     | 1 | 2 | 3 | 4 | 5 |
| 2. Puedo aplicar lo aprendido a mi vida de oración.           | 1 | 2 | 3 | 4 | 5 |
| 3. Me gustaría recomendar este taller a otras personas.       | 1 | 2 | 3 | 4 | 5 |
| 4. Hubo suficiente tiempo para la enseñanza.                  | 1 | 2 | 3 | 4 | 5 |
| 5. El instructor logró comunicar bien con los oyentes.        | 1 | 2 | 3 | 4 | 5 |
| 6. El material presentado estaba bien organizado.             | 1 | 2 | 3 | 4 | 5 |
| 7. El instructor conoce bien el tema expuesto.                | 1 | 2 | 3 | 4 | 5 |
| 8. Otros miembros de la iglesia deberían recibir este taller. | 1 | 2 | 3 | 4 | 5 |

9. Aprendí nuevos conceptos en este taller. 1 2 3 4 5

10. Me gustaría recibir más enseñanzas sobre este tema. 1 2 3 4 5

**Por favor califique los siguientes factores:**

	Excelente	Muy Bueno	Bueno	Regular	Pobre
a. Ayudas visuales	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Sonido	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Aula o espacio	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Materiales	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. El ambiente en general	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

32. Qué es lo que más aprecio/ disfruté/pensó sobre este taller?

---



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12. Tiene sugerencias para mejorar?

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Gracias.

Por favor devuelva esta hoja al instructor o coordinar al concluir el taller.

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APPENDIX B  
SCRIPTURES IN THE BOOK OF ACTS ABOUT PAUL IN PRAYER

9:11: The Lord told him, “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is **praying**.”

13: 2-3: “Set apart for me Barnabas and Saul for the work to which I have called them.” So after they had **fasted and prayed**, they placed their hands on them and sent them off.

13:9-12: Saul, who was also called **Paul, filled with the Holy Spirit**, looked straight at Elymas and said, “You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? Now the hand of the Lord is against you. You are going to be blind for a time, not even able to see the light of the sun.” Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.

14:3: So Paul and Barnabas spent considerable time there, **speaking boldly** for the Lord, who confirmed the message of his grace by enabling them to perform **signs and wonders**.

14:8-10: In Lystra there sat a man who was lame. He had been that way from birth and had never walked. He listened to Paul as he was speaking. Paul looked directly at him, saw that **he had faith to be healed** and called out, “Stand up on your feet!” At that, the man jumped up and began to walk.

14:19-20: They stoned Paul and dragged him outside the city, thinking he was dead. “But after the **disciples had gathered around him**, he got up and went back into the city.

14:23 “Paul and Barnabas appointed elders for them in each church and, with **prayer and fasting**, committed them to the Lord, in whom they had put their trust.”  
In churches they visited to strengthen and encourage them

16: 13, 14 On the Sabbath we went outside the city gate to the river, where we expected to find a place of **prayer**. We sat down and began to speak to the women who had gathered there. One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul’s message.

16:16, 18: Once when we were going to the place of **prayer**, we were met by a female slave who had a spirit by which she predicted the future. Finally Paul became so annoyed that he turned around and said to the spirit, “**In the name of Jesus Christ I command you to come out of her!**” At that moment the spirit left her.

16:25-26: About midnight Paul and Silas were **praying** and singing hymns to God, and the other prisoners were listening to them. Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all **the prison doors flew open**, and everyone's chains came loose.

17: 22, 32-33: Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious.... At that, Paul left the Council. Some of the people **became followers** of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others.

19:5-7: On hearing this, they were baptized in the name of the Lord Jesus. When Paul placed his hands on them, **the Holy Spirit came on them, and they spoke in tongues and prophesied**. There were about twelve men in all.

19: 11-12: God did extraordinary **miracles** through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

20: 9-12: Seated in a window was a young man named Eutychus, who was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell to the ground from the third story and was picked up dead. Paul went down, threw himself on the young man and put his arms around him. "Don't be alarmed," he said. "He's alive!" The **people took the young man home alive** and were greatly comforted.

20:36 -38: **When Paul had finished speaking, he knelt down with all of them and prayed**. They all wept as they embraced him and kissed him. What grieved them most was his statement that they would never see his face again.

21: 4- 6: We sought out the disciples there and stayed with them seven days. Through the Spirit they urged Paul not to go on to Jerusalem. When it was time to leave, we left and continued on our way. All of them, including wives and children, accompanied us out of the city, and there on the beach **we knelt to pray**.

21: 19-20: Paul greeted them and reported in detail what God had done among the Gentiles through his Ministry. When they heard this, they **praised** God.

22:17: "When I returned to Jerusalem and was **praying** at the temple, I fell into a trance and saw the Lord speaking to me. 'Quick!' he said. 'Leave Jerusalem immediately, because the people here will not accept your testimony about me.' (Paul gives his testimony in Jerusalem).

26: 28-29: Then Agrippa said to Paul, “Do you think that in such a short time you can persuade me to be a Christian?” Paul replied, “Short time or long—**I pray to God** that not only you but all who are listening to me today may become what I am, except for these chains.”

27:23: Last night an **angel of the God** to whom I belong and whom I serve stood beside me and said, ‘Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you.’

27:34-35: Now I urge you to take some food. You need it to survive. Not one of you will lose a single hair from his head.” After he said this, **he took some bread and gave thanks to God** in front of them all. Then he broke it and began to eat.

28:5-6: But Paul shook the snake off into the fire and **suffered no ill effects**. The people expected him to swell up or suddenly fall dead; but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god.

28:7-9: His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, **placed his hands on him and healed him**. When this had happened, **the rest of the sick on the island came and were cured**.

28:30-31: For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. **He proclaimed the kingdom of God and taught about the Lord Jesus Christ—with all boldness and without hindrance!**

## APPENDIX C

### CHECKING THE PULSE OF YOUR CHURCH

The material called “Take Your Church’s Pulse,” is available at the Church Multiplication Network website. The questionnaire analyzes several aspects of the church:

- 1) vision,
- 2) leadership
- 3) body mobilized according to gifts
- 4) resources,
- 5) connection between text and context
- 6) evangelism
- 7) education and discipleship
- 8) service with the community
- 9) fellowship and
- 10) worship.

I gave the material to Pastor Ashmore so that she would have time to analyze the condition of her congregation and to have an overall view of key elements to keep a healthy church. Her responses are detailed in the following section.

## **Vision**

Pastor Gladys stated that the vision of the church is restoration. The church placed church logo on wall behind the pulpit that says, “Vino Nuevo: A Church of Restoration.” The church meets once a year to plan the events and priorities for the church.

## **Leadership**

Pastor Gladys has a monthly meeting with the church leaders. They plan the events for the month and distribute the responsibilities of each event among themselves. For example, the worship team prepared the Christmas program, and the men organized Mother’s Day celebration.

## **Body Mobilized According to Gifts**

The church had a series of Wednesday night Bible studies on spiritual gifts. This was implemented to supplement the workshop conference on the Holy Spirit. The meetings were well attended. There were moments dedicated to prayer. About three participants received the baptism of the Holy Spirit. Participants prayed and pronounced prophetic words over one another.

## **Resources**

The meeting space for the church is clean and well-kept. A new sign of the church name and schedule of services was placed on the front lawn of the church along Centerville Turnpike. Members pay tithes and offerings. Special missions offerings were given for Nicaragua and Pastor Ashmore took provisions to churches and monetary offerings to Nicaraguan pastors. The church contributes to the funding of three Church of God missionaries Italy, Egypt, and Ecuador.

## **Connection between Text and Context**

The Bible is central in the Sunday meetings. The Word of God is the main guide for the sermon, counseling, and exhortation. The church may need to step out of the four walls to reach others in the community.

## **Evangelism**

Pastor Ashmore began Friday meetings at homes called *Casas de Poder* (Houses of Power) that are dedicated to prayer for the nation, the government, the church, the communities, healing, and provision of finances. Salvation and healings have taken place. A warm atmosphere prevails in the different homes as people gather to pray and fellowship.

## **Education and Discipleship**

Three levels of discipleship classes are ongoing. Wednesday night Bible studies deal with diverse topics and members take turns in teaching. I suggested to the pastor that it may be time to have youth meetings and marriage ministry. The main objective is for numerical growth and the edification of the youth and families.

## **Service with the Community**

Currently the church does not carry out services to the needy in the community. The pastor does provide financial assistance to members in cases of emergency. She also provides them orientation to community services, e.g., legal counseling. The pastor also makes herself available in case members may need a translator for medical or legal appointments.

**Fellowship**

A warm fellowship prevails in the church since people are longing to worship in their mother tongue. Although the service ends at 11:00 a.m., members remain until noon greeting one another and sharing stories. There are times where lunch is served for special occasions with an abundance of native dishes. A good number of members have a Facebook page which is a good way to encourage one another. The pastor sends text messages as a reminder to meetings or special services.

**Worship**

The Bible plays a central part in the Sunday service and the sermons are well prepared and biblically-centered. There are spontaneous expressions of thanksgiving. Music is very important in a Hispanic service. Guitars, tambourines, and drums accompany songs that touch people's lives as they clap, raise their hands, or even cry. The uplifting messages in the songs accompany people in their daily *luchas* (struggles). The hearts and minds of the worshipers are filled with hope and faith for their tomorrows.

## Appendix D: PowerPoint Presentation

### QUE SUCEDE CUANDO LA IGLESIA ORA

TALLER DE ORACIÓN  
8:00 am-12: 00 mediodía  
Iglesia Vino Nuevo

### REQUISITOS

- Encuesta Personal Inicial y Final
- Hoja de Evaluación de cada Taller
- Tareas
- Libro Devocional: Conociendo el Nuevo Testamento
- Cuaderno, Lápiz
- Una vez al mes : Enero –Agosto

### MI CASA ES CASA DE ORACION

- Mi casa será llamada casa de oración
- Isaías 56:7
- Mateo 21:13
- Todo se debe hacer CON y EN Oracion
- Es en la Iglesia que las personas aprenden a orar
- La Iglesia debe ser un Taller de Oracion
- En la Iglesia estamos continuamente aprendiendo

### ESCASEZ DE ORACION

- Los cristianos han abandonado la oracion ferviente, unida y corporal (Franklin, 2005). Este es característico en la sociedad actual.
- Debemos orar unos por otros durante el servicio, en grupos pequeños o de dos en dos
- La oracion de madrugada (Salmo 63:1)

### EL AMBIENTE QUE NOS RODEA

- La realidad en un vecindario tipico es el siguiente:
- Siete de sus vecnos luchan con la depresion
- Siete abusan de las drogas o el alcohol
- Ocho se encuentran desempleados
- Sesenta declara que no conocen a Jesucristo como su Salvador

### LOS DISCIPULOS ORAN ANTES DE LA ASCENSION DE CRISTO

- Al orar debemos esperar
- Debemos tener esperanza
- Permanecer persistentes
- El día que Jesus ascendio al cielo, le dijo a sus discipulos que n se fueran de \_\_\_\_\_ sino que ESPERASEN \_\_\_\_\_
- \_\_\_\_\_, “la cual,” les dijo, “oisteis de mi.”
- Hechos 1: 4
- Hechos 1: 13-14

## LA PROMESA

- Porque Juan ciertamente os bautizo con agua mas vosotros sereis \_\_\_\_\_ con el Espiritu Santo dentro de no muchos dias.
- Que significa "bautizar?"
- Sumergir
- Empapar
- Remojar
- Ahogado
- Estar hundido

## EL APOSENTO ALTO

- Hechos 1: 13-14-Discutir el pasaje
- Poder de lo alto-Hechos 2:1-4
- La iglesia nace en el dia de Pentecostes-la verdadera iglesia de Cristo es:
- Comprada con la sangre de Cristo
- Guiada por el espiritu Santo
- Habitada por la presencia de Dos
- Efesios 1:26-27
- Joel 2:28-predice el derramamiento del Espiritu Santo

## Proposito del Bautismo con el Espiritu Santo

- Hechos 1: 8
- Lenguas de fuego-las maravillas de Dios
- Les escucharon personas de otras razas y distintas condiciones social
- Lenguas de Babel-confusion
- Durante la fiesta de la Cosecha (Pentecostes)
- Los discipulos recibieron poder para ser testigos de la salvacion de Cristo y para llevar el Evangelio a todos los pueblos.

## LA IGLESIA ORA

- Mas de 30 referencias sobre la oracion en el libro de Hechos .
- Muchas veces es seguida por manifestaciones sobrenaturales del Espiritu Santo
- Hechos 3: 1 –Pedro y Juan iban a orar
- Seguian las practicas recomendadas para el pueblo de Dios para la oracion
- La oracion era una PRIORIDAD en la vida de los apostoles
- Una vida continua de oracion

## SANIDAD DEL COJO Y DESCONTENTO DE LAS AUTORIDADES

- Hechos 3:2-9
- Encarcelados –Hechos 4:1-3
- Amenazados que desistan de enseñar en el nombre de Jesús
- Hechos 4:23-cuentan lo ocurrido a los discipulos
- Hechos 4:29-31 Piden mayor unción del Espiritu Santp
- Hechos 4:33-34-eran un solo cuerpo
- Resultados

## CRECIMIENTO DE LA IGLESIA

- Nuevos creyentes –hechos 5:14
- Sanidades y milagros-Hechos 5:15
- Celos religiosos-Hechos 5:17
- Encarcelados de Nuevo-Hechos 5:18-19
- Gamaliel- Hechos 5: 34-39
- Persecucion-Hechos 5: 40-41
- Enseñando y predicando-Hechos 5:42

## CRECIMIENTO Y CONFLICTO EN LA IGLESIA

- Hechos 6: 3-6: Escogen a diaconos
- Hechos 6:6-8: crecimiento
- Esteban
  - Llano de gracia y poder
  - Perseguido-Hechos 7:55-56
- Saulo: Hechos 8: 1-3; 4
- Felipe: Hechos 8:5-6-predica a los samaritanos
- Pedro y Juan: Hechos 8: 14-17- imponen manos
- Felipe y el eunuco de Etopia-hechos 8:29-40

## LA ORACION Y EL AVIVAMIENTO

- Muchos pastores observan un declive en la oracion personal, familiar, y corporal.
- Los avivamientos han sido fruto de creyentes que oran
- No se observan cambios en los habitos de oracion en las iglesias ni en la vida de los creyentes (D.A. Carson)
- Ejemplos de avivamientos en la historia

## ORANDO EN TODO TIEMPO

- Persecucion-Hechos 12:1-5
- Llamados "cristianos"- Hechos 11:25
- Hechos 16:13-15-mujeres en el rio
- Lidia, vendedora de púrpura. Muchacha con espiritu de adivinacion
- Hechos 16: 23-25
- Encarcelados
- Rescate sobrenatural
- Pablo y Silas
- Carcelero de Filipos
- Hospitalidad de Lidia

## La Oracion y la Imposicion de Manos

- Lucas 4:40-sanidad
- 2 Timoteo 1:6-servicio ministerial
- Hechos 8:17-recibir al Espiritu Santo
- Hechos 6:6-eleccion de los diaconos
- Hechos 13:3,4-primeros misioneros
- Hechos 14:23-ancianos de la iglesia
- Hechos 28:8-sanidad

## PABLO, APOSTOL A LOS GENTILES

- Conversion de Saulo
- Perseguidor de los cristianos
- Conflicto judaizantes y gentiles convertidos
- Pablo y Bernabe
- Concilio de Jerusalem

## UNIDOS EN EL ESPIRITU

- Hechos 2:1-4: "Unanimes": unidad, proposito, alma, corazon
- En el nombre de Jesus
- Oraciones basadas en la Escritura
- Unanimes, urgentes, sin cesar, con ayuno
- Oraciones en cualquier lugar
- Señales y prodigios
- 120 juntos en el aposento alto
- Una misma mente, una misma voluntad, un mismo proposito
- La palabra unanime se usa en varias instancias.

## JUNTOS EN ARMONIA

- Salmo 133
- Unanimidad-la oracion, el espiritu, la Palabra
- Las disensiones destruyen la unidad
- La iglesia del primer siglo se expandio
- Efesios
- Roma
- Antioquia
- Red compleja de liderazgo apostolico, iglesias planificadas por Pablo, los escritos, cartas de los apóstoles, vida de Jesus (los evangelos)
- Un concilio para clarificar la mision/visión de la iglesia.

## Conclusion

- Cuando oramos, somos llenos del Espiritu Santo
- Los dones del Espiritu operan
- Nos acercamos mas a Dios
- La iglesia tiene crecimiento numerico

## JESUS Y LA ORACION

JESUS FUE AL MONTE A ORAR, Y PASO TODA LA NOCHE  
EN ORACION A DIOS.

LUCAS 6:12

## LA IMPORTANCIA DE LA ORACION

- La oración es clave para la cosecha
- Santiago 5:16-20: Confesaos... orad... para que seáis sanados.
- La oración eficaz del justo puede mucho.
- Elías, un hombre con debilidades como nosotros
- Todos podemos ser usados en la oración
- Nos unimos a las oraciones del gran Intercesor
- Romanos 8:34-Cristo es el que murió; más aun, el que también resucitó, el que además está a la diestra de Dios, el que también **intercede por nosotros**.

## JESUS ORABA EN TODO TIEMPO

- Inicio de su ministerio: Lucas 3: 21-23
- Por los demás: Juan 15-Juan 17
- Con otros-Lucas 9:28
- A solas y a menudo-Lucas 5:16
- En medio de la naturaleza-Lucas 6:12
- De rodillas -Lucas 22:41
- Basado en la Palabra-Juan 11:41-42
- Por sus enemigos-Lucas 23:34
- Se regocijaba-Lucas 10:21
- En agonía-Lucas 22:44
- Recomendando la persistencia en la oración-Lucas 18:1

## ORACION, AYUNO, Y PODER DEL ESPIRITU SANTO

- Hay oposición
- Lucas 4: 1-2
- Lucas 4:14-15
- Lucas 4: 16-17
- Ungido para su misión
- Lucas 4:17-20
- La unción del Espíritu

## LA ORACION EN LAS ETAPAS DE SU MINISTERIO

- Lucas 5:15-Se extendía su fama
- Lucas 5: 16-17-Retiros de Oración
- Lucas 6: 12-13- Sabiduría para tomar decisiones (Salmo 127:1)
- Lucas 9:19-20-Revelación sobre la deidad de Jesús a Pedro mientras Jesús oraba
- "¿Quién dice la gente que soy yo?"
- Lucas 9:22- Predice su muerte
- Lucas 9:28-29- La Transfiguración-en oración; Moisés y Elías; los discípulos
- Lucas 22: 31-34-Intercede por sus discípulos (Hebreos 4:14-16; Heb. 7: 25)

## JESUS: NUESTRO MODELO DE ORACION

- Lucas 11: 1-4; 9-"Enseñanos a orar."
- El Padre Nuestro: Santificado sea Tu Nombre
- Venga tu Reino-Mateo 11: 12; Lucas 17:20
- 2 Pedro 3:9-Hágase tu voluntad
- Mateo 7:21-Hacer la voluntad del Padre
- Romanos 12:2-Transformados
- Juan 6: 35: Pan de cada día; maná en el desierto
- Mateo 26:26-el cuerpo de Cristo
- Isaías 53:5-fue molido



## EL PERDON

- Lucas 11:4-Perdona nuestras ofensas
- Mateo 18: 32-35--El perdon nos libera
- Fortalecidos en la tentacion
- Mateo 6:21
- I Corintios 10:13
- Galatas 5: 19-21
- Juan 17:15
- Efesios 6:1
- Juan 8:44
- Apocalipsis 12:9

## JESUS CUMPLIO SU MISION

- Lucas 22: 39-46-oraba fervientemente en Getsemani
- Hebreos 5: 7—El Padre escucho su clamor
- Lucas 23: 33-46--Jesus oraba en la cruz
  - Padre, perdonalos (v. 34)
  - Padre, en tus manos encomiendo mi espiritu (v. 46)
- ORAD SIN CESAR--I Tesalonicenses 5:16,17,18
- Juan 14: 13
- Mateo 21:22

## Finding Christ Among the Poor

Biblical Mandate to Help the Poor  
Luke 14: 12-14

Seeing Christ in the Poor  
Matthew 25: 34-40

Consequences of not Considering the Poor  
Ezequiel 16: 48-50

The Blessings of Our Resources  
Proverbs 19:17

The Joy of Service  
Psalms 41:1  
Isaiah 58: 6-12

The Reward of Obedience  
Proverbs 11:24-25

Lessons Learned From the Poor  
James 2:5

Identifying the Poor in Your Sphere  
Luke 14:12-14

Practical ways to Help the Poor  
John 3:11

## CAMINATAS DE ORACION

ORANDO POR TU BARRIO Y TU CIUDAD

## INTERCESION POR LA CIUDAD



## POSEER LA TIERRA

- Estimular la oracion por la comunidad (los vecinos) para destruir el muro entre la comunidad y la iglesia
- Josue 1: 3
- Reclamar zonas geograficas para Cristo
- Genesis 13: 14-17; Deut 1:36; Deut. 11: 24-25; Josue 14: 9
- Le decimos al enemigo: "Estamos tomando este territorio para Dios. Pondremos la bandera del Reino de Dios en cada pedazo donde caminamos. Tu cntrl de esta area y sobre estas personas se ha terminado."
- La caminata fisica representa un acto espiritual.

## PREPARACION

- Dpsues de escoger la zona para orr, caminemos con naturalidad, e intentemos detrmnar el clima espiritual del vecindario y de lo que Dios ponga sobre nuestros corazones
- Caminar en grupos de 2 a 5 personas, para proteccion y para no llamra la atencion. Se ora en manera silenciosa y discreta, con los oos abiertos. Somos los espias enviados a observar la tierra: Num 13: 1-33
- La armadura espiritual--Efesios 6:10-17
- Salmo 91
- Unidad entre el grupo
- Preparacion de 10-15 minutos para caminar 30-45 minutos

## LUGARES PUBLICOS PARA ORAR

Hospitales y Clinicas	Iglesias
Escuelas	Casas de Ministros
Bares	Oficinas de Partidos Politicos
Tiendas eroticas	Edificios de Televison y Radio
Lugares de prostitucion	
Edificios publicos del gobierno	Centros Comerciales
Edificios donde se celebran falsas religiones, cultos	Centros de Entretenimiento
Casas masonicas	Universidades y Colegios
Carceles	Centros de Jovenes

## CASA DE ORACION

- Lucas 19: 45-48—Jesus limpia el templo
- Isaías 56:7—casa de oracin para las naciones
- Juan 4: 23-los verdaderos adoradores
- Ezequiel 22:30-Dios busca personas que se pongan en la brecha
- Nehemias 1: 4-6—Nehemias, siervo disponible
- Nehemias 2:12-Dios puso el anhelo de reconstruir a Jerusalem

## DIOS ESCUCHA LAS ORACIONES DE SU PUEBLO

- La oracion es un ataque al infierno; sacude las puertas del enemigo
- La oracion trae resultados aunque no siempre son inmediatos; no son en vano
- Abraham—la promesa de un hijo
- Elizabet y Zacarias-Lucas 1:13: "tu oracion ha sido oida"
- Cornelio—Hechos 10:4: "tus oraciones...han subido delante de Dios"
- Pedro—Orando en la azotea comprendio lo que Dios queria hacer con los Gentiles
- Los gentiles entraron la iglesia por la oracion de Cornelio

## DEBEMOS ESPERAR GRANDES COSAS DE PARTE DE DIOS

- Proverbios 29:18—Tener vision
- Genesis 12:7-8-tierra prometida a la descendencia de Abraham
- Altar en Bet-el
- Genesis 15: 4-6; 17:17-abraham creyo en la promesa de un hijo
- Genesis 18: 12; 21:3—Abraham y Sara se rieron pues eran ya ancianos
- Juan 8:56-Abraham creyo por fe lo que Dios queria hacer
- Numeros 13:1-25—los doce espías enviados por Moises

## ORACIONES BASADAS EN LAS ESCRITURAS

- Juan 5:39-Orar siguiendo las pautas de las Escrituras
- Juan 14: 21-26—amar sus mandamientos
- Hebreos 4:12-espada de dos filos
- Efesios 6:17-la espada del Espiritu
- 2 Corintios 1:20—Las promesas de Dios
- Hechos 4:24-31—magnificaron a Dios antes de presentar sus oraciones

## MOTIVOS DE ORACION

- |                  |                                     |
|------------------|-------------------------------------|
| • Virginia       | • LAS SIETE COLUMNAS DE LA SOCIEDAD |
| • Virginia Beach | • FAMILIA                           |
| • Chesapeake     | • CENTROS DE ADORACION              |
| • Norfolk        | • EDUCACION                         |
| • Portsmouth     | • GOBIERNO                          |
| • Suffolk        | • MEDIOS DE COMUNICACION            |
| • Newport News   | • NEGOCIOS                          |
|                  | • ARTE, ENTRETENIMIENTO, DEPORTES   |

## GUERRA ESPIRITUAL

PONGANSE TODA LA ARMADURA DE DIOS  
EFESIOS 6: 10-18

## QUE ES GUERRA ESPIRITUAL

- Es la confrontación de poderes espirituales, donde Dios manifiesta su poder y autoridad a través de la Iglesia sobre Satanás, sus aliados, y el sistema llamado mundo.
- La guerra espiritual no es un fin en sí misma, sino un medio por el cual la Iglesia prepara el campo para la evangelización a través de la Oración de la Guerra, dado que el enemigo cega el entendimiento de los incredulos: 2 Corintios 4: 3-4
- La Oración de Guerra prepara el terreno para poder plantar la semilla del evangelio.

## EL PRINCIPE DE ESTE MUNDO

- I JUAN 5:19—EL MALIGNO
- JUAN 12: 31; 14:30; 16:11—PRINCIPE DE ESTE MUNDO
- MATO 12:28— “por el Espíritu de Dios, echo fuera los demonios”
- LUCAS 11:20—Un demonio mudo
- Los primeros cristianos:  
    Hechos 8:6-8  
    Felipe predicaba y los demonios salían

## OBJECTIVO DE LA GUERRA ESPIRITUAL

- Jeremías 1:10
- El objetivo de la guerra espiritual no es destruir a Satanás, no nos toca a nosotros hacerlo, sino rescatar a aquellos que están bajo su dominio, rompiendo todo tipo de maldiciones y ataduras
- Esto quiere decir que nuestra atención debe estar centrada en la persona y no en Satanás. Juan 10:10.

## TODA LA ARMADURA DE DIOS: EFESIOS 6:10-20

- Vestíos de toda la armadura de Dios, para que podáis estar firmes contra las asechanzas del diablo.
- Porque no tenemos lucha contra sangre y carne, sino contra principados, contra potestades, contra los gobernadores de las tinieblas de este siglo, contra huestes espirituales de maldad en las regiones celestes.
- Por tanto, tomad toda la armadura de Dios, para que podáis resistir en el día malo, y habiendo acabado todo, estar firmes.
- Estad, pues, firmes, ceñidos vuestros lomos con la verdad, y vestidos con la coraza de justicia,
- y calzados los pies con el apresto del evangelio de la paz.
- Sobre todo, tomad el escudo de la fe, con que podáis apagar todos los dardos de fuego del maligno.
- Y tomad el yelmo de la salvación, y la espada del Espíritu, que es la palabra de Dios

## FIGURAS DE ARMADURA

- ISAÍAS 59:17
- YELMO Y CORAZA—I TESALONICENSES 5:8
- CINTURON—JUAN 8:32; PROVERBIOS 23:23
- ESCUDO— HABACUC 2:4; MATEO 9:22
- CALZADO—SALMO 119: 165; SALMO 4:8; LUCAS 10:5
- ESPADA—HEBREOS 4:12; JUAN 5:39

## FORTALECIDOS

- EFESIOS 6:10
- Fortalezcanse con el gran poder del Señor
- Griego-endunamoo— “en poder” o “empoderado”
- No es un llamado a usar nuestra fuerza
- El desafío es buscar la fuerza del Señor
- Buscamos el poder de Dios en mansedumbre y en verdad
- Obtenemos mansedumbre a medida que nos sometamos a El
- Enfrentemos las batallas en el contexto y en la atmosfera de humildad

## TODA LA ARMADURA

- PONGASE TODA LA ARMADURA
- Poner-griego— “enduo”---meterse de lleno
- Nadie te va a poner la armadura
- Tu debes tomar la iniciativa
- TODA la armadura—griego- “panoplia”—es todo un conjunto de piezas
- No escogemos las piezas
- Implica TODAS las piezas

## PARA QUE PODAIS ESTAR FIRMES

- La armadura no es para proceder al ataque o a la ofensiva
- Cristo ya hizo todo por nosotros. Vencio al nacer, morir, y resucitar.
- Por medio de Cristo tenemos paz para con Dios
- Somos co-herederos con Cristo. Estamos completos
- Es peligroso perder terreno.
- Debemos estar firmes, plantados en el terreno espiritual
- Sin la armadura de Dios no podemos permanecer firmes
- Dios sabe que necesitamos estar protegidos
- La armadura esta provista

## LAS ARTIMAÑAS DEL DIABLO

### SUS ARTIMAÑAS

- Griego- ‘methodia’- tecnica, Procedimiento, proceso, rutina
- Engaño, trucos, estrategias
- Percepcion del enemigo es la de un hombre en un laboratorio haciendo experimentos, observando los resultados, mejorando los efectos

### SUS CARACTERISTICAS

- Adversario
- Paciente
- Calculador
- Inteligente
- Enfocado
- Determinado
- Habilidadoso

## NUESTRA LUCHA

- Nuestra lucha no es en contra de seres humanos-contras poderes, contra autoridades, contra potestades que domina este mundo de tinieblas, contra fuerzas espirituales malignas en las regiones celestes
- La idea de lucha (pale) es de dos hombres en lucha intensa.
- El ganador immobiliza al otro con su mano al cuello, y luego le saca sus ojos.
- La batalla es real pero no es fisica.
- El enemigo no es omnisciente, ni omnipresente
- La tercera parte de los angeles cayeron con Satanás
- Hay cientos de millones de seres inspirados por Satanás para la caída de las personas

## GUERRA ESPIRITUAL

- Jerarquia de fuerzas demoniacas—pprincipados, potestades, gobernadores de tinieblas, huestes espirituales en regiones celestes
- Fuerzas demoniacas actuando a traves de la bruja, satanismo, New Age, shamanismo, santeria, espiritismo, masoneria, vudu, religiones orientales
- Espiritus Territoriales
- Echando fuera demonios-Mateo 10:8; Marcos 3:15; Marcos 6:17
- Como Echar Fuera Demonios-Doris Wagner
- Strategic Prayer Network
- International House of Prayer
- National Day of Prayer

## ORANDO EN EL ESPIRITU

- Efesios 6:18--orando en todo tiempo con toda oración y súplica en el Espíritu, y velando en ello con toda perseverancia y súplica por todos los santos
- Colosenses 2:15---y despojando a los principados y a las potestades, los exhibió públicamente, triunfando sobre ellos en la cruz
- Dios tiene autoridad sobre todas las cosas aunque el hombre sometió la tierra al enemigo cuando pecó,

## NOMBRES DEL ENEMIGO

- Querubín grande-Ezequiel 28:14
- Adversario—I Pedro 5:8
- Acusador y mentiroso—Apocalipsis 12:7-10
- Ladrón—Juan 10:10
- Padre de la mentira—Juan 8:44
- Dios de este siglo—2 Cor 4:4
- Ángel de Luz- 2 Cor 11:14
- Serpiente—Apocalipsis 12:9
- Tentador—Mateo 4:3
- Satanás— Marcos 1:13
- León rugiente— I Pedro 5:8
- Poder de las tinieblas-Col 1:3-4
- Dragon-Apoc 12:9
- Diablo-I Juan 3:8
- Lucifer-Isaías 14: 12-14
- Enemigo-Mateo 13:39
- Homicida-Juan 8:44

## JESUS VENCIO AL ENEMIGO

- Mateo 16:17-18; Lucas 10:17-19
- Satanás no tiene toda potestad
- Al orar debemos identificar la fortaleza en cada situación
- Satanás envía potestades sobre la nación, ciudad, iglesia, familia, y el cristiano para impedir el llamado de Dios en sus vidas
- Las puertas del infierno no prevalecerán contra de la iglesia-Mat 16:18
- El nombre de Jesús
- La sangre de Cristo: Heb. 9:2, 12, 22; Ex. 12:13; Juan 6: 53-56; Apoc 12: 11
- Vivir en el Espíritu-Galatas 5:16-22

## CONCLUSION

- Usemos la armadura de Dios en contra de las fuerzas del mal, pero no en contra de las personas
- Somos hacedores de paz
- Nuestro comportamiento debe ser manso y humilde
- No debemos usar la armadura de Dios para ser hostiles con otros
- Exodo 14:14: Jehová peleará por vosotros, y vosotros estareis tranquilos.

## Los Dones del Espíritu Santo

¿Conoces a personas que reciben obsequios valiosos y exquisitos? Algunos buscan un lugar para guardarlos y con el tiempo se olvidan que los poseen. En cierto modo, esos regalos se desperdician pues no se utilizan, ni cumplen con la función para la cual fueron hechos.

De la misma manera, el Señor Jesucristo prometió que el **Espíritu Santo** nos daría dones para capacitarnos en el servicio cristiano. Pueda ser que nosotros como pentecostales, conozcamos de los dones en teoría, pero quizá hemos dejado de buscarlos y ejercerlos. Pasa el tiempo y no desarrollamos ni utilizamos los dones para un servicio eficaz.

Si somos llenos del **Espíritu Santo**, tendremos acceso a dones sobrenaturales. El bautismo en el Espíritu Santo abre la puerta a un repertorio de dones utilizados para la edificación personal de cada miembro en la iglesia. El Apóstol Pablo nos insta a que estudiemos más acerca de los dones (1 Corintios 12:1) y nos recomienda buscar los mejores dones (1 Cor. 14:1). Las manifestaciones sobrenaturales son una realidad en las iglesias cristianas alrededor del mundo.

En la Biblia se mencionan *veintiún dones espirituales*, y algunos encuentran dones adicionales, como el don de misionero, de ayuda, y de hospitalidad. El Nuevo Testamento claramente define *cinco dones de ministerio* (Efesios 4:11); *nueve dones carismáticos* (1 Cor. 12); y *siete dones prácticos* (Romanos 12). Los *cinco dones ministeriales* son, apóstoles, profetas, evangelistas, pastores, y maestros. Estos oficios son dados a personas escogidas para ejercer liderazgo y autoridad dentro de la iglesia. Es el mismo Señor Jesucristo quien imparte estos dones (Efesios 4:11), y en cada congregación se confirman por la imposición de manos (1 Tim. 4:14). Son ejercidos según los principios de la palabra y los que los manifiestan reflejan el carácter de Dios.

Los apóstoles plantan iglesias, tienen un espíritu misionero, y ejercen un liderazgo reconocido y respetado. Actualmente, muchos alegan ser apóstoles y carecen de frutos y de un recorrido ministerial ejemplar. Algunos de los que se proclaman ser apóstoles ni siquiera han sembrado una iglesia o cruzado fronteras para predicar las buenas nuevas. Los profetas transmiten la palabra de Dios y este don se manifiesta en los que predicán o enseñan. Los evangelistas tienen la habilidad de ganar almas y guiarlas a la iglesia. Los pastores cuidan y nutren el bienestar espiritual de las ovejas mientras que los maestros exponen la palabra de Dios con claridad. Es posible ejercer más de un don ministerial y los apóstoles pueden abarcar todas las funciones anteriormente descritas.

Entre los *nueve dones carismáticos* hay dones de revelación, dones de poder, y dones de inspiración. Los tres dones de revelación incluyen la palabra de sabiduría, la palabra de ciencia, y el discernimiento de espíritus. La palabra de sabiduría aplica el consejo de Dios a la necesidad específica para el bien de los creyentes. La palabra de ciencia revela al corazón del individuo algo que antes no era conocido. El discernimiento capacita al creyente para ver las batallas libradas en la guerra espiritual. Además, con el discernimiento se logra comprender las intenciones humanas, y es una advertencia para situaciones difíciles.

Los tres dones de poder, son el don de fe, el don de sanidades y el don de milagros. El don de fe se refiere al creer o confiar en Dios por otros en la iglesia (1 Cor. 12:9). El don de sanidades se manifiesta para sanar las dolencias físicas, emocionales o espirituales entre los necesitados. Los dones de milagros se manifiestan con poder sobrenatural y muchas veces son instantáneos.

Los tres dones de inspiración son la profecía, el don de lenguas, y el don de interpretación de lenguas. El don de profecía proclama la palabra de Dios a la congregación. La profecía fortalece, edifica, anima, y debe ser juzgada por los demás. El don de lenguas nos permite orar en el espíritu (1 Cor. 14:4; Romanos 8:23) y glorificar a Dios. La capacidad para interpretar las lenguas en medio de la congregación edifica a los creyentes y dicha interpretación debe concordar con las Escrituras.

Los *dones prácticos* se manifiestan en la vida de la iglesia para edificar a los santos: profecía, servicio, enseñanza, exhortación, dar, dirigir-liderar, y mostrar misericordia (Romanos 12:6-8). Nótese que brindar nuestros dones, requiere un sacrificio vivo, santo y agradable de nuestra parte. Que los dones no sean para auto-exaltarnos sino para servir a otros con fe, desinteresadamente, generosamente, con excelencia, y con alegría.

En el marco de la celebración del Día de Pentecotés, pidamos ser renovados en su Espíritu Santo y esforcémonos en conocer más de su persona. Que la llama de su Santo Espíritu nos mueva a interceder (Romanos 8:26), a testificar (Mateo 28:19), a enseñar (I Cor. 2:13), y sobre todo a amar en estos tiempos de ansiedad y desesperanza (Romanos 5:5).



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